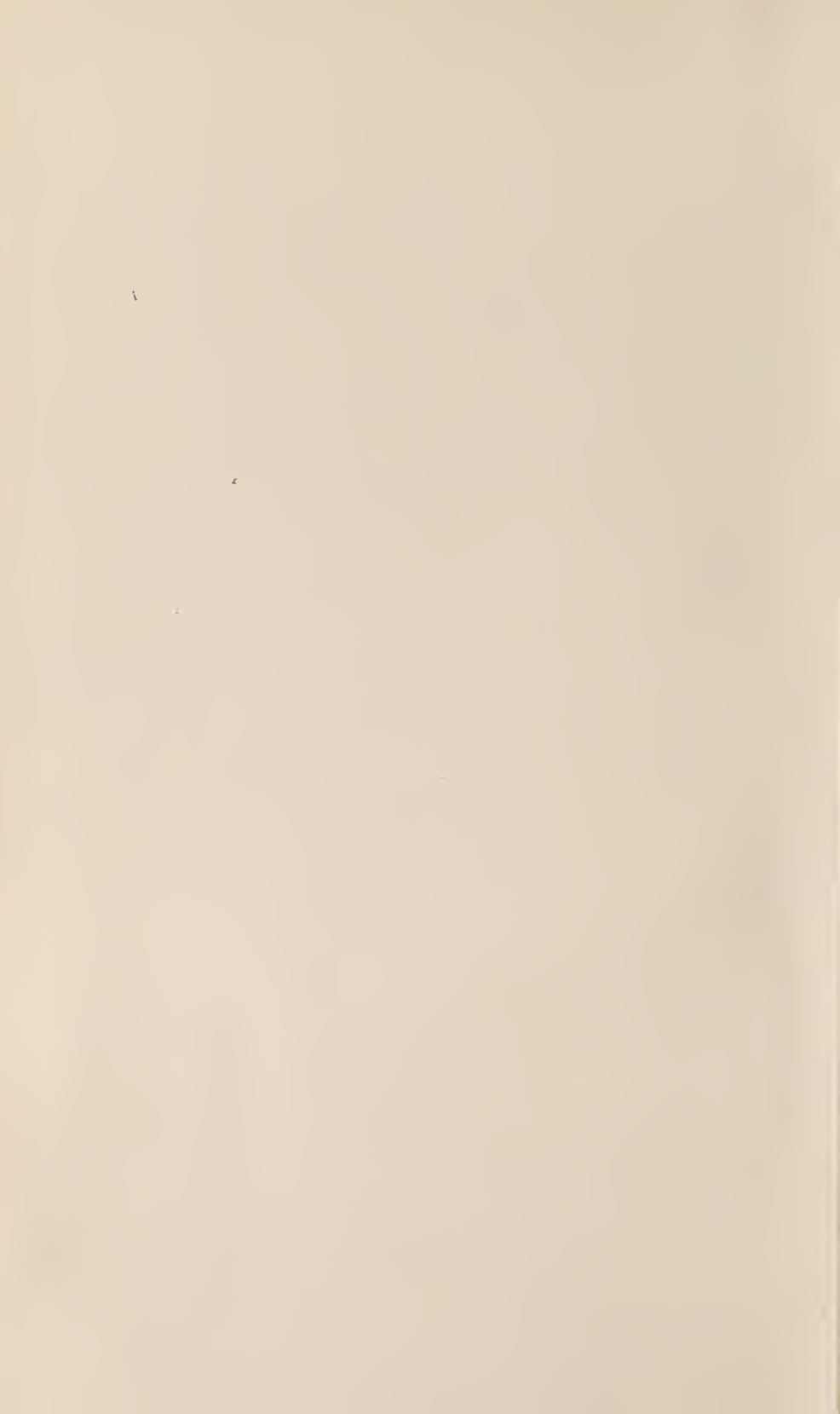
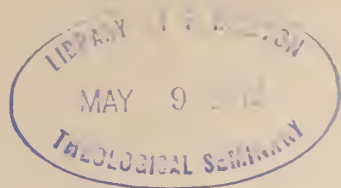


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SOME PROBLEMS OF MISSIONS ON THE FOREIGN FIELD.

BY THE EDITOR-IN-CHIEF.

Paul's experience at Ephesus, "a great door, and effectual, opened" before him, but "many adversaries,"* has been a typical one throughout mission history. The opposing and obstructing obstacles, including hostile parties and hindrances of every sort, must be understood and appreciated; otherwise we shall get no true estimate either of the difficulties to be met, or of the success already secured. At some problems which continually confront the missionary, we purpose now to look.

Different fields present different problems, according to the character of the people, their ancestral customs, antiquated notions, religious faiths and superstitions, national prejudices, physical, mental, and moral habits, and general condition. Many hindrances are local, and some temporary; others are universal and permanent, demanding a complete revolution for their removal. But to know what the difficulties are and to study carefully and prayerfully their nature and the true method of meeting them is absolutely necessary if the great warfare of the ages is to be carried on without repeated and disastrous defeat. It is not the part of a wise man to underrate the strength of his foe, or treat with contemptuous ignorance or arrogance his resources and reserves. Certain hindrances are general, and may be passed by with a word of reference, such as those of climate, remoteness and difficulty of access, foreign and difficult tongues, deep-seated idolatry and iniquity. Some of these must be met by an advancing civilization, with its increased intelligence and precaution, its facilities of approach by good roads and railways; others must be met by patient forbearance and persistent teaching of truth, backed by consistent practise of godliness. But there are special obstacles which pertain to special fields, and it is these which we desire now to consider.

For example, to begin at the remote East, there is the Sunrise Kingdom, Japan. When modern evangelical missions found entrance

* I Cor. xvi : 9.

there in 1859, there was a strong anti-foreign tradition which was expressed on the edict boards throughout the empire, forbidding even the Christian's "God" to set foot on the islands, and these were not removed till thirteen years later. The Japanese, since 1593, had linked Christianity with anti-Japanese interests. The Jesuitical policy of Romish priests, who were believed then to be conspiring to hand over the empire to the pope, had caused Hidéyoshi to seize nine missionaries and publicly burn them in Nagasaki; Sékigahara followed his example, and issued a decree of expulsion in 1600; and the tragedy of extirpation culminated in 1637, when the "Christian" party, after a siege of two months in the castle in Kiushia, surrendered, and it is said that twenty-seven thousand were either exiled or executed. It took no little time to show the Japanese that Protestant missionaries were neither intriguing Jesuits, papal minions, nor political spies, and to win for them the confidence of the government and people. It is one of the signal triumphs of missions that this was accomplished so speedily.

When the missionaries entered Japan it was, moreover, at the period of civil revolution; when the military usurper, the Tycoon, was to give way before the supremacy of the Mikado; and such a condition of national upsetting is not favorable to the planting of Christianity; the plow of revolution was turning up the soil, indeed, but the soil was not yet ready for the sowing. There was, beside, a characteristic national pride which has manifested itself more and more boldly in its jealousy of all foreign interference. Japan has been progressive and aggressive; no hermit nation has come out of its seclusion and exclusion with a keener relish for all Western learning and progress; but Japan is bound to preserve its own independence. Assistance from any quarter is welcomed, provided that the assistance does not become control; but the moment that there is even the *appearance* of domination—of influence becoming virtually a presiding power—resistance is manifested. Even the native Church, which virtually dates from 1872, has already thrown off foreign control and jealously seeks to manage its own affairs.

The missionaries had a still more formidable "adversary" to encounter in the low standard of morality, especially sexual morality. This forbids a plain showing in public print, but a hint of it may be gathered from Dr. Verbeek's experience. In 1860, while walking alone, he fell in with a respectable looking woman who, with another woman, a servant, and two young daughters, was gathering tea leaves. He said a few words to the mother, who immediately and unblushingly in the presence of the others, offered him the elder daughter for immoral purposes, assuring him that she was not too young, tho only thirteen!*

* "Verbeek of Japan," p. 85.

abominations, especially when so many foreigners from "Christian" lands are but too ready to avail themselves of such a debauched public sentiment!

With all these hindrances, the Japanese have been found to combine overweening self-confidence and self-complacency with a peculiar tendency to vacillation. They are an unsteady people; they are, like others who are unduly self-reliant, prone to make mistakes, acting impulsively and impetuously, and prone therefore to reaction. Patriotism is strongly developed, and often hinders a profession of Christianity. There is an undue anxiety to guard the national life from any outside control; and the readiness to receive and assimilate any outside notions, not obviously inconsistent with this patriotism, leaves the Japanese mind open to religious errors, and has even in the native Church caused a serious decline from sound doctrine. The recognized tendency is toward a broad Church, with a loose organization and a vague creed.

Glancing now at the Middle Kingdom, we find quite a different state of things. The first obstacle there confronted is a language which, like the Japanese, is extremely difficult of acquisition, of which it has been said that it demands a constitution of iron, nerves of steel, the patience of Job, and the lifetime of Methuselah, to master it. But the characteristic Chinese peculiarity is self-conceit. China is the Celestial Kingdom, the Flowery Kingdom, and, to Chinese notions, the world kingdom. On the Chinese map it fills the whole space, and other nations are but as specks in the remote distance, and in the Chinese mind the great empire is even more all-absorbing. Behind this conceit there are two great buttresses: first, Confucianism, and, second, competitive examination. The former furnishes a superior ethical system, and the latter a high standard of scholarship. Confucianism is not strictly a religion, but a moral and political science. Its author belongs to the sixth century before Christ. He taught several principles that, after these twenty-five hundred years, still sway the Chinese mind, even if they do not all affect their morals—such as ministry to the dead, ancestral worship, obedience to parents. But Confucianism seems to contain no traces of a personal god. This ancestral worship presents an almost insurmountable barrier to an open confession of Christ, inasmuch as the virtual worship of the ancestral tablet is to a Christian an act of idolatry; yet to abandon it would be deemed treason to the whole line of ancestors. The high ideals of ethics, however corrupt the moral practises, still foster a self-sufficiency, as tho the Chinese had no need of the Gospel, they not seeing that it is not truth alone but *power* which comes with a pure Christianity. Chinese hatred of foreigners is proverbial, whatever be its causes, and such wars as the opium war have not tended to abate this hostility to "foreign devils." The competitive examinations

already referred to are a unique feature of Chinese national life. As many as ten thousand "*bachelors*," or successful candidates in the various departments or districts, present themselves at the triennial examinations in the provincial capitals, to compete for the *licentiate's* degree. Out of these some one thousand two hundred will be successful, and these may at the metropolitan examination at Peking compete again for the doctors' degree, which perhaps two hundred will obtain. This latter success insures immediate preferment. Such a system has a direct tendency to foster not vanity, but rather pride—a pride based on intelligence and competency—and leads the Chinese to look down with a lofty contempt on those who come proposing to teach them. They think they are intellectually and morally able to teach others.

In addition to these obstacles is one more that may be mentioned: it is a sort of religious indifferentism. The three systems of Confucianism, Buddhism, and Taoism, are held so loosely as religious cults that one may belong to all three and not be accounted inconsistent. Hence we can not expect much decision of character on purely religious questions; and it is not uncommon for one who is intellectually convinced of the truth of Christianity to ask whether he may not accept Christ and still worship his ancestors. He sees no incongruity in accommodating one belief and practise to another.

As we pass further east to India, we find difficulties strangely unlike those confronted in China. In both countries intellectual pride is dominant on the part of the ruling class; but it is pride of a totally diverse nature. In India, whether it be a Brahman or Moslem, a Buddhist or Animist, he has at least a system of belief, something corresponding to a creed. The Chinese, however attached to Confucianism as a system, have no religion in its proper sense, and if he has any conception at all of Deity, it is most vague and unsatisfactory. The state religion, if such it may be called, may be polytheistic, pantheistic, or atheistic, all at once. In India there is a caste system so intolerant and despotic that no man can rise out of the level in which he is born, and, while he has no hope of rising, he may by trifling violations of caste sink to a lower level, beneath even the lowest caste. Society is divided up into cells, but the cells do not communicate, and there is no passing from one to another. If the missionary begins work with the lower castes he can hope for no encouragement from the higher, and the rigid caste rules would not suffer converts to sit together at the same Lord's table if they belonged to different castes. If the devil had invented a system specially to bar out Christianity, he could not have been more ingeniously and diabolically successful than when he set up these caste barriers.

The Levant presents obstacles which are again peculiar to itself. We use the term, Levant, in its wide significance, as embracing all those important countries bordering on the Mediterranean, east-

ward—the coasts of Syria, Asia Minor, and Egypt—in fact, the whole territory east of Rome to the Euphrates. This is the theater of some of the greatest achievements of the race, and every part of it bristles with historic significance. Here also the Christian faith, finding its starting-point, returns to find its goal, but, alas! meets some of its most formidable foes. Nowhere have its triumphs been slower and fewer. Here Islam reigns, its power and extent so far defying the advance of Christianity. On no system has the Christian missionary made so little deep impression. The Sun of righteousness here shines upon a mass of icebergs, which refuse to melt. Here are remnants of scattered Israel, with Judaism degenerate, but still resolute in opposition to Christ. Here are the Oriental churches—Greek and Armenian, Jacobite and Maronite, Nestorian and Coptic—all having a form of truth and godliness, but mostly without its *power*. Christianity is with these ancient churches largely a matter of tradition rather than of action and vital force. Ignorance, wedded to intolerance, largely has sway. Mutual jealousies beget mutual animosities. Ecclesiastical leaders are also political officials, and all that is worst in the union of Church and State is here exemplified. Few are harder to reach with a spiritual Gospel than those who, entrenched behind traditional and historical Christianity, and boasting of their being the original churches of primitive days, have lost the primitive faith and love and consecration.

Then, perhaps worse than all, this region is dominated by the “unspeakable Turk.” That word, Turk, has come to stand for all that is most repulsive in despotism, bigotry, cruelty, and a certain inflexibility of evil. The Ottoman power sits at the Golden Horn, and, weak as it is in many respects, it defies all Europe and Asia. The Ottoman Turks do not exceed nine or ten millions, and yet the Sultan of Turkey controls nearly one million seven hundred thousand square miles, and, in his immediate possessions and tributary states, thirty-three millions of people.

Beyond these representative countries we find two other prominent mission fields which should have a glance. First, Africa, so vast, so varied in climate and races—a large part of it swayed by the Crescent, and effectually excluding the Christian missionary: the slave-trade still carried on, mostly by Arabs, and difficult to suppress; deadly malaria that has made Africa the cemetery of missions; Hot-tentots and Bushmen of a low grade of intellect, in many parts fierce and brutal tribes, and many other tribes on the lowest level of morals—much of Africa yet difficult of access, and under the death-shade of the worst paganism—here again new difficulties meet us. Then there is the whole vast area of the Romish Church, embracing Southern Europe, South America, and many lesser territories—often the people under papal sway sunk in ignorance, superstition, and practical idolatry

which, if missionaries are to be believed, present obstacles more insurmountable than those of paganism itself.

Such are some of the problems missions are called to solve. Let us not belittle them, and let us profoundly thank God for whatever measure of wisdom and success has been hitherto given in grappling with these great and formidable foes.

The *methods* whereby these manifold perplexities have been, and are to be, met deserve now our brief survey.

First of all, the most successful missions in every part of the globe have depended, first and foremost, upon *one* great, divinely authorized weapon, the *pure Gospel*, faithfully and persistently *preached*. Christ has not been lifted up in vain. He draws "all men," that is men of all classes and peoples to himself, from the lowest to the highest. And a fatal mistake is made whenever anything else displaces or belittles the courageous preaching of Christ. We emphasize this, for it is in connection with this that the greatest wonders and modern signs have been wrought. Where the barriers seemed like walls that could be neither battered down nor scaled, preaching Christ has proven the power of God and the wisdom of God unto salvation, and, after years of seemingly fruitless evangelism, suddenly and unaccountably the obstacles have given way as mists are dissipated before the sunrise. The great peril is that, because blessing is delayed, the preacher shall be discouraged and turn to other methods as his resort. It is very important that the preaching shall be in the *vernacular*. Interpretation has well been called *interruption*. When in 1822 Robert Moffat lamented to his wife that so far there was no apparent fruit from his preaching, that wise woman reminded him that not yet had he preached to the people *in their own tongue* in which they were born, but that as yet they had heard it only through interpreters who had neither a just understanding of, nor real love for, the truth, and she besought him not to relax his efforts till he could with his own lips tell into their ears the Gospel message. From that hour Moffat gave himself without cessation to the acquisition of the language. An instance of the disadvantage of using an interpreter is given in his rendering of the sentence: "The salvation of the soul is a very important subject," which he rendered, "a very great *sack*"—a version ridiculously intelligible.

We must not forget that God has singled out this *one weapon*—oral preaching—as the all-conquering one, and to abandon it for any other, or put any other in its place, is a confession of weakness, and a forfeiture of success.

Next to that, in practical power, is the *translation and diffusion of the Holy Scriptures*. We do not now refer to the utility of the Bible, as used side by side with the oral proclamation of the Gospel, or in building up and making permanent the native churches. The

instances are countless where the simple *reading of the Scriptures* by men who had had no contact with believers has been blessed to conversion. Mexico and South America, Japan and Burma, Siam and India, and papal countries have been especially rich in examples of this fact. War introduced copies of the Word of God into Mexico in the knapsacks of American soldiers; and when, in after years, missionaries followed, they found in some cases little groups of converted people who had found the truth and the Christ through these stray copies of God's Word. God has set a special seal on this sword of the Spirit, even where there was no human hand to wield it; and where missionaries have been able to do little else, they have planted this, the original seed of the kingdom. In Madagascar, during the long period of exclusion of missionaries and persecution of Christians, what wonders God wrought by the Word, alone, the translation of which the missionaries providentially completed before their expulsion!

Next comes the *Christian school*, especially for the training of the young. Education, when conducted by a true missionary who never loses sight of regeneration as his ultimate hope, has been and is a mighty factor in solving the problems of missions. To introduce Western learning as such and for its own sake into Oriental lands is a doubtful, certainly not an unmixed, good. It is often destructive without being constructive; it demolishes the superstitions that rest on ignorance, but too often only leaves students to be without *any* faith in anything. They give up their false gods and sacred books without getting the true God and loving His Book. Educated Hindus and Japanese are to-day largely agnostic and infidels, or at least unbelievers and skeptics. It is a question how far it pays in the end to educate and acuminate the heathen mind only to leave it in a state of utter irreligion. But schools and colleges, where definite Christian teaching as such is the actual method used, and by instructors deeply imbued with the Christian spirit, can not but be a blessing.

The sanction of God upon *medical missions* has been too conspicuous to be doubted. In fact, here has been found the key that has opened long closed doors, as in Korea. The relief and cure of bodily ailments has in countless cases, as in that of Li Hung Chang's wife, predisposed parties to be favorable to the missionary, and has often opened the heart, as nothing else had done, to the teaching of Gospel truth. The century's history shows clearly that, as in education, if the medical missionary keeps before him as his goal the healing of sin sick souls, and wisely adapts his methods to that end, God is peculiarly with him. The advance in this form of ministry within the last half century constitutes a distinct epoch in missions.

The use of a *Christian literature* must not be overlooked among the means of overtaking the needs of men. It belongs among the *secondary* agencies, but among them takes a front rank. When a

heathen people begin to read, it is of vast consequence *what* they read. And, to supply books and tracts, saturated with the spirit of Christ, as the basis of a new literature, is to lay foundations for a Christian State.

But one method transcends all others in importance, because without it all else is weak and comparatively worthless—the *actual witness of a Christ life*. If the missionary exhibits a transformed character, his preaching and teaching, his whole ministry and method, have a savor which is of God. Men, instinctively, look for the fruits of faith in the teacher of truth, and the sublimer the truth the more are the fruits expected to correspond. Here is the living epistle which is known and read of all men. This is practically the world's Bible, and alas! it is generally a very poor version, sadly needing revision if not entire reconstruction. It was the *character* of Schwartz, George Bowen, and William C. Burns in India, of Judson in Burmah, of Mrs. Grant in Persia, of Verbeek in Japan, of Livingstone in Africa, of Patteson in Melanesia, of Crossley in Manchester, that made more impression than any *words* they ever spoke. And what *every* field most needs is the good seed which our Lord teaches us is found in the "*Children of the Kingdom*." Without Christ in the life, preaching and teaching, schools and medical missions are vain—the most complete apparatus of missionary work lacks its motive power. Here, in a higher type of piety, a character thoroughly permeated by true godliness, lies the final solution of all the problems of missions.

THE CHANG-SHA DEED.

BY GRIFFITH JOHN, D.D., HANKOW, CHINA.

Missionary of the London Missionary Society.

This deed, the out of which we have reproduced,* has an interesting history. It takes us back to the remarkable journey which was made by Mr. Sparham, Mr. Greigs, and myself in Hunan, in April and May of 1899. In that journey we spent two days, April 27th to 28th, at Chang-sha, receiving officials and discussing various points of interest with them. The first point that came up was that of admission to the city. The officials at once allowed our *right* to enter, but begged us not to press it, on account of the examinations that were going on at the time. The second point was that of our being allowed to procure a house at Chang-sha for missionary purposes. Seeing that entering the city would amount to nothing more than being carried into it and out of it in a closed chair, and that in the dark, we came to the conclusion that it would be our wisest policy to give up the first point, if

* See Frontispiece, opposite page 561.

by so doing we could secure the second. So we told the officials that, tho very anxious to enter the city, under the circumstances we would not press our right to do so if they would give us the permission to purchase a house at Chang-sha, stamp the deed in the event of our finding a seller, and protect the mission when once established. This purpose was no sooner made than they jumped at it, thinking, no doubt, that any effort put forth by us to procure a house at Chang-sha would be labor lost. But, fortunately, we had already found a man who was willing to sell, and he was in the boat at the time, listening to the conversation between the officials and ourselves. No sooner did they leave the boat than our friend expressed himself as perfectly satisfied and quite prepared to complete the bargain. The deed was written out on board the boat and the earnest-money paid. Having thus purchased the house, we sent word to the officials to inform them of the fact, and to request them to seal the deed according to promise. For this, however, they were not prepared. The fact is, they never expected us to succeed, and they never expected that their promise should be taken as serious by us. On the morning of the 29th we waited some hours to see if any action would be taken by the officials, but not a man among them would come near us. The district magistrate sent his card, but would do nothing more. I sent my card to the military official in charge of the city, who had on the previous day shown great friendliness, but he went so far as to return it, and thus added insult to injury. Later on, however, a messenger was sent by him to say that tho nothing could be done at that time, the matter would be taken up and put through on our way back from Heng-chou. Another *empty* promise, of course.

Seeing that the officials had come to their wits' end, and that to wait longer would be simply wasting valuable time, we resolved to proceed on our journey without further delay. On our way back to Hankow we called at Chang-sha again, and made another attempt to get the deed sealed. Mr. Peng, our native evangelist, took it to the *yamen*, and asked the magistrate to kindly fulfil his promise and stamp it with his official seal. The magistrate took the deed and bagged it, telling Mr. Peng that he would return it after consulting the higher officials. This was on the 29th of May, 1899. Thus began a fight between ourselves and the Chang-sha officials over this precious bit of paper, which lasted nearly two years. The English consuls at Hankow gave us every help in their power, but apparently to no purpose. The Chang-sha officials had made up their minds to keep us out of the city, and we had made up our minds to get in. They fought hard, and but for the trouble of last year would have succeeded in carrying on the fight a year or two longer. The Heng-chou riot, however, supplied us with the very leverage we needed in order to deal effectively with them and gain our point. It has been a

long fight and a hard one, but it has ended in a great triumph for the missionary cause in Hunan.

The deed was sealed in February and sent to Mr. Peng, who received it at Heng-chou. He forwarded it to Hankow, and I received it on the 19th of March. The sight of this deed, I need hardly say, made my heart glad. No foreigner had ever held property in Chang-sha till now. Even the Roman Catholics have not succeeded in gaining a footing in that famous city. We, however, have succeeded, and have the full permission of the Chang-sha officials, both higher and lower.

It is now about twenty years since I first saw Chang-sha. Ever since then it has been one of my great ambitions to establish a mission at that splendid center. For years there was nothing in the outlook to inspire hope. At one time it looked hopeless. Thank God, it is now an accomplished fact. But the opening of Chang-sha really means the opening of Hunan. Being in possession of the capital, we shall have no great difficulty in securing a footing in any other part of the province. Christians will, I feel sure, join in praising God for the good news.

P. S.—I am receiving very good news from Heng-chou. Mr. Peng has returned to the city several weeks since, and was received with every demonstration of cordiality by the officials and people. The magistrate had provided a large house for him, in which he might live with his family and carry on his evangelistic work. He is surrounded by about fifty converts, who meet regularly for worship. He is now arranging to start building, so we are hoping to have our chapel and dwelling-house at Heng-chou restored before the end of the year.

ROMANISM AND PROTESTANTISM IN FRANCE.

BY REV. RUBEN SAILLENS, PARIS.

For the last seventy-five years France has been under the influence of secularism. Convinced, and rightly so, of the impossibility of reconciling the spirit of Rome with the modern craving for liberty and progress, the fathers of the present republic enforced a system of public education based on Agnosticism. They hoped that compulsory instruction, with a set of teachers more enlightened than the "friars and sisters" who had so long been in charge of the French youth, would not only rid the country from superstition, but also give the people a superior morality.

Every religious notion, therefore, was banished from the standards of the national schools—not that disrespect was meant to the beliefs of any one, but in order to leave perfect liberty to all in the matter of belief. Much blame, and even abuse, was poured upon the authors of

that system; even in Protestant countries the French *École sans Dieu* (godless school) was sometimes held to opprobrium. But we fail to see what else could be done if France was to be delivered from the baneful influence of Rome. In a country where the Romish Church is nominally the religion of the majority of the people—however loosely it is professed by them—no religious instruction can be given in the public schools except the one which Rome approves of.

Far from being to blame for their attempt at secularization, those men—Gambetta, Paul Bert, Jules Ferry—who undertook the stupendous task of freeing France of clericalism* are to be blamed for having not gone far enough. These measures in the domain of public instruction should have been accompanied by the disestablishment of the Church. It was a mistake to pay out of the same exchequerer the priest and the schoolmaster, who was to be his greatest opponent. Disestablishment would have opened the country, in a marvelous way, to Protestant evangelization, which would have provided for the people that religious element without which neither man nor society can live very long.

It is not to be wondered, therefore, that these half-and-half measures did not bring about the results which were expected from them. Notwithstanding the fact that every one now can read and write in this country, the Church of Rome has not lost her hold on the people, nor has its morality increased. Crime, especially youthful crime, has augmented. A new demon unknown in this country fifty years ago, alcoholism, has made its appearance, and is making greater havoc among us than among most of the other European nations. The relations of capital and labor are becoming more and more strained. This, of course, is a general feature in the civilized world to-day, as well as the increasing boldness of the revolutionary and anarchists party, and it would be unfair to single out France on this point. However, the impression has grown upon the people that secular education has been a failure, and this accounts for the religious reaction, which we are now witnessing in France.

For *there is a religious reaction*. The school system has not been abolished, but the Romish free schools compete with the national ones in a most threatening manner; the government is still anti-clerical in its policy, but the bold denials of infidelity are not as popular as they once were, and it seems as if the people were slowly turning away from the apostles of emptiness. For, down in the heart of every man there is a craving for a higher ideal than money and pleasure—there is a thirst for a future hope which science can not quench. FRANCE NEEDS GOD!

This movement should, therefore, cause the heart of all Christians

* "Le Cléricalisme, voilà l'ennemi!" (Clericalism—that is the enemy!) is the celebrated saying of Gambetta.

to rejoice; yet our joy can not be full, for, at the outset, the Church of Rome will get the benefit of this new disposition of the French people. It does so already. Never were the Romish churches so well attended, never the pilgrimages so numerous. A few days ago sixty thousand pilgrims met at the shrine of the Virgin at Lourdes from all parts of France; and this, tho the largest, is by no means the only place of the sort in this country. Never was the exchequer of the Church so overflowing with the offerings of rich and poor; millions of francs are pouring in, month after month, in the coffers of the religious orders, the wealth of which has become so threatening for the welfare of the country that the government, tho unwilling to launch us into a religious war, have been compelled to introduce before the chambers a bill against the unauthorized orders—a bill, however, which may prove impotent, as are all measures which are not sufficiently drastic and do not go to the root of the evil.

Here are, briefly, the main reasons of this movement of “Back to Rome”:

In the first place, the people really know no other religion. Catholicism plunges its roots in the very heart of the country, by its one hundred thousand priests, its innumerable monks and nuns, all recruited from the people, and in most cases from the peasantry, which is so powerful an element in France. On the other hand, Protestantism is utterly unknown in many towns and villages, except for the passing visit of a colporteur. Wherever it is known, the Catholic press and clergy take good care to disfigure it, by representing it as being a foreign religion—the religion of those countries which have been for ages the rivals of France (England and Germany), thus exciting against us that most dangerous of all fanaticisms—jingoism. There are, as every one ought to know, six hundred thousand French-born Protestants (the descendants of the noble Huguenots), but they are scattered throughout the country; many of them are timid, others have lost the faith of their forefathers, and it is not uncommon to meet Frenchmen who do not know the existence of *French* Protestantism. To the more thoughtful and enlightened part of our population Protestantism is puzzling, on account of the complexity of its aspects under its various denominations. But the great advantage of Romanism over us—one which, however, we are far from coveting—is its easy system of penance, of accommodation with the laws of heaven; Protestantism has the reputation of being more exacting in its demands on the conscience and the life of man. For all these reasons one can not wonder that a superficial awakening of the religious sentiment, which has not yet reached the hearts and consciences of the people, should profit mainly to the old-established religion.

Another cause of the present growing popularity of Roman Cathol-

icism is its wonderful gift of adaptation to the political conditions of the country.

As long as the pope seemed to be on the side of the monarchists' party, the people, now intensely republican, would not listen to the priests. But a few years ago Rome enjoined on all the bishops and clergy to accept without reserve the institutions of France, and still later the pope issued those famous encyclical letters which, in a mild form, assume a socialistic tendency. The heads of the clerical party, the late M. Chesnelong, Comte A. de Mun, Abbé Garnier, and many others, have organized Roman Catholic guilds of workingmen, labor demonstrations, etc.

A few striking conversions from infidelity to Romanism have had an enormous influence. I can only mention M. Brunetière, the gifted editor of *La Revue des Deux Mondes*; M. François Coppée, a poet and dramatist; M. Jules Lemaître, a literary critic—all members of the *Académie Française*, all known previously as free-thinkers.

This movement has been fortified by another, which is far from being peculiar to France alone: I refer to the revival of the nationalist spirit, which tends to strengthen in every country the partiality to the native institutions, and especially to the national churches.

Notwithstanding all this, France is not really popish, and this revival of Roman Catholicism can not last very long. It mainly rises from an equivocal conception of what Roman Catholicism is. There are many among its present followers who would fain believe that Catholicism is one thing and Jesuitism another; that it is possible to-day for a nation to hold the first while repudiating the second. But any one who has studied Roman Catholicism knows that whatever semblance of liberalism it may put on, it is dominated by the spirit of Loyola; and if the French hate anything, it is that spirit. Jesuitism has never been able to rule in France. Our national temperament is too frank, too open, to submit to it; hence the constant struggle of the French people against ultramontaniam. If this paper were not already too long, I could bring here many facts in support of this statement.

It is certain, therefore, that whenever France awakens from her present delusion, and discovers that there is absolute incompatibility between liberty and Romanism, and that to be a Catholic means to be a slave of the Syllabus, she will turn again, perhaps with greater disgust and violence than ever before, from the loathed system; and as she has had a full and discouraging experience of mere secularism, whatever will there be left for her but to accept the simplicity and freedom of the Gospel? Thus, the prospects of a near future are for a new and thorough French Reformation.

This is a bold word to write; yet symptoms of this coming movement are already showing themselves in the most marked manner.

There is a minimum of truth in the Church of Rome; she carries in herself the very means of her destruction. She has the Bible, which her priests are allowed to read, tho it is forbidden to the lay people. Moreover, the wonderful progress of evangelical Christendom can not fail to strike many of her thoughtful members. We live in a time of world-wide information, and even convent gates are not so carefully shut against the modern magazine and the books of science that men could dwell in medieval ignorance behind its walls. There are signs of disquietude among the clergy. During the late two or three years over two hundred priests, many of whom are learned men, and for the most part truly religious, have left the Church of Rome. Most of them have joined Protestant churches. These men are editing two weekly papers in Paris—*Le Chrétien Français* and *Le Prêtre Converté*. The first one is the organ of those former priests who have embraced the views of what is called the New Theology, and who aim at establishing a new French Catholic Church, equally distinct from Rome and from the historic Protestant Church. The second is more strictly Protestant and evangelical. We are told that there are among the French clergy *thousands* of priests who would follow the example of those two hundred if the question of material support for them were not in the way. This exodus of priests, tho yet small, is certainly the widest and deepest movement of the kind that has ever taken place in France since the sixteenth century.

Moreover, there is a marked and increasing success in the work of evangelization which is carried on by a score of societies, notwithstanding the lack of means from which they all suffer.*

In the southwest several new parishes of the Reformed Church have lately sprung up, the people themselves, in some cases, building their own place of worship. In one place the priest, M. Bonhomme, declared himself a Protestant, and his congregation, almost to a man, followed him. After a course of study in a school of theology he came back among them, and is now their pastor. Several thousands of people, in those districts and in other parts, have during the last few years joined the Protestant communities.

The pages of this REVIEW have often mentioned the good work

* These are the principal societies at work in this country for the conversion of Roman Catholics:

The Société Centrale, organ of the French Reformed Church, the largest society at work.

The Commission of the Free Churches.

The Methodist Committee.

The Baptist Committee.

The Société Evangélique of Paris.

The Société Evangélique of Geneva.

The McAll Mission.

The Mission Intérieure.

Also a French tract society, two Bible societies, besides an agency of the British and Foreign Bible Society, and le Dépôt Central. The whole annual expenditure of these societies can not be less than two hundred thousand dollars a year, most of which comes from the French Christians themselves. They ought to be able to spend ten times more.

started by the late Dr. R. W. McAll nearly thirty years ago, a work which has certainly been most useful in disseminating the simple Gospel, thus breaking the ground for ecclesiastical action. No one can speak of it with more gratitude than the writer, for it was partly the means by which, twelve years ago, a mission church, formed of converts from Roman Catholicism, was established by him in the center of Paris. In those twelve years seven hundred have confessed Christ in baptism, three hundred and ten of whom are now in fellowship with us, while a large number have joined various other organizations in Paris and the provinces. To speak of the Baptist denomination alone, which the writer knows better than any other, the increase in Paris during the last twelve years has been sevenfold, and nearly all at the expense of Roman Catholicism.

These are but a few incidents of the present movement in the midst of the clerical reaction which I have described. May we not hope, and even believe, that when this current has passed away—tho, it may be, not before it has brought to us a rerudescence of suffering and persecution*—the Spirit of God will still be at work among the people, deepening the religious feeling which as yet has not reached the moral depths of the nation, and causing them—or at least those of them who are sincere seekers after truth, and there are many such—to embrace the Gospel of our Lord and Savior Jesus Christ, the only religion which will save France—poor France, tired of drifting from rank infidelity to dark and hopeless superstition!

AMONG THE DOUKHOBORS IN CANADA.

BY NELLIE E. BAKER, KINGSTON, ONTARIO.

“And the heavy night hung dark
The hills and water o’er,
When a band of exiles moored their bark
On a wild New England shore.”

The Doukhor settlements in the undulating prairie lands of Eastern Assiniboia, Northwestern Canada, are the sequence of their immigration to Canada after long and terrible sufferings for conscience' sake at the hands of the Russian government. When at last the Czar, yielding to the appeals of influential sympathizers with these persecuted people, permitted their departure from his dominions, this “band of exiles,” numbering some seven thousand souls, embarked in four large steamships from the eastern extreme of the Black Sea for their long voyage to St. John and Halifax. The vessels were

* The cry of “*Vive la Saint-Barthélemy!*” was heard lately in a public hall, raised by six hundred voices—a Roman Catholic demonstration against Protestantism—a sign that our work tells.—R. S.



IVAN MACHORTOFF AND HIS WIFE.

Ivan came before the other Doukhobors to make arrangements with the Canadian government.

chartered and funds contributed through the London and Philadelphia Society of Friends on barely ten days' notice—a testimony to their world-wide sympathy with the oppressed. After this unprecedented pilgrimage across thousands of leagues by sea and thousands of miles by land they reached their destination, where, by persistent labor in the face of difficulties known only to the pioneer, they have at last been enabled to establish their homes and their “faith’s pure shrine.” Here it was my privilege to visit them, and in some degree to come to know them.

Wild sunflower and coreopsis shone bright among the prairie grass, and the bracing Assiniboia breeze fluttered the papers from the tent table, as on one Sunday morning we sat chatting and resting. The sweet, rich notes of a Russian hymn floated to us on the breeze. Stepping to the tent door we could hear the low rumble of wheels on the trail, and soon a team came trotting around the willow bluff. A man and two women in a farm wagon drove up and alighted, making

impressive salutations. We were to go to their house. We said that we would go after dinner, but were told that dinner was waiting for us at their place. In the back of the wagon was a seat placed lengthwise, covered over with an Oriental rug, and the wagon-box was filled with hay. Such preparations won the day, and we hurried for our hats, while bright satisfaction shone from the Doukhobor's eyes.

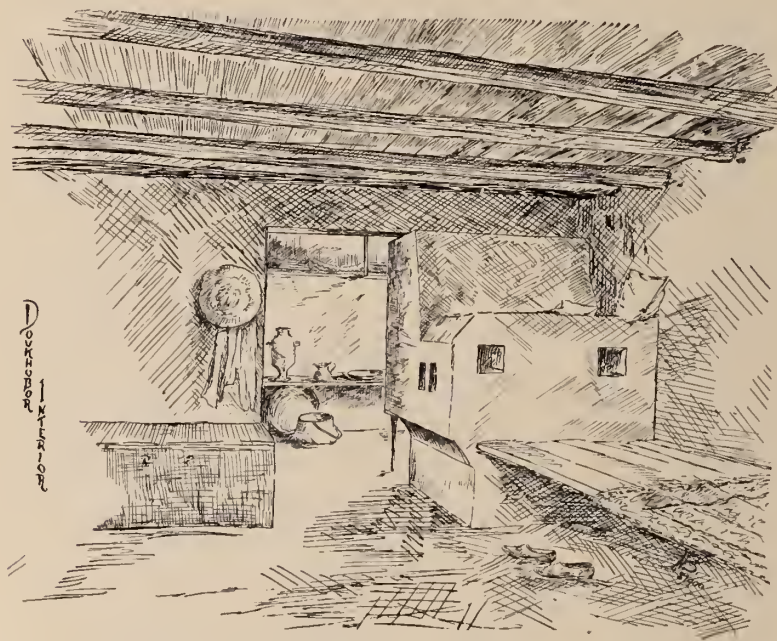
Driving past the fields of grain and flax, we noticed near the popular bluff groups of small, hive-like structures made of branches, and some of them partly covered with sods. These were the first temporary Doukhobor shelters. Beyond the poplars and willows we come to the homes of to-day. On each side of the village street is a row of snug, warm houses built of logs and plastered; the roofs are of sod, and a low chimney of sun-dried brick rises from the center of each house. One is a bath-house, where the villagers enjoy a weekly Turkish bath. In front of each dwelling is a little garden with nodding cultivated sunflowers and vegetables, and to the right and left of the village are the larger gardens. This village not being near a river, each house has its own good well with a tall well-sweep. The stable is attached to the house, and behind that are the beautifully trimmed stacks of prairie hay.

As we pass through the village the people bow to us, the men lift-



RUSSIAN DOUKHOBORS IN HOLIDAY DRESS.

ing their caps with much ceremony. Their costumes are bright and picturesque. The dark flat-topped caps of the men have a red piping around the crown and patent-leather peaks. Shining white, full-sleeved shirts bag into loose folds around their waists and meet the trousers of wonderful cut, also gathered at the top. Almost any garment would look well set off by the long Russian boots, the soft leather wrinkling about the ankles. Their coats and waistcoats fit to the waist, and the former have a long, gathered frock of more than



eighteen inches from the waist down. Buttons are used, but only for ornament, as the actual fastenings are hooks and eyes.

The women's shoes are also of Russian leather, low shape, showing well-turned ankles in wonderfully knitted stockings. On their heads they wear bright caps, over which they put handkerchiefs, tied under their chins. "Gassets," or sleeveless coats, cover their bright "waists." Their skirts are also of some bright color, and are caught up in front to show the fine, home-woven linen underskirt, with its red and white border. Their aprons are specially fine, with two or three bright strips and lace across the bottom.

The Doukhobor meal begins with tea, bread, and salt, then vegetable soup, fried potatoes, pancakes of excellent quality, and eggs. Other dishes are cheese-cakes, pie-crust served in many fantastic shapes, fresh sweet turnips, radishes, onions, and sometimes fruit. The guests sit down and the members of the household wait on them,

merrily exchanging thoughts in broken English and Russian, eked out by signs.

The interior throughout is finished in yellow plaster, made from the clay that lies underneath the rich black Assiniboia soil. Their houses have four or five rooms, the largest compassed about by a seat, which is quite broad on one side of the room. On this, each evening, some of the beds are made, a thick rug being first put over the boards, then a big feather-bed, fresh white sheets, square pillows, and a quilt. All this is neatly folded and put away during the day.

At the end of the broad seat, in the corner, is the big brick oven—a picturesque feature of every Doukhobor house. They display much taste in oven-building, using sun-dried bricks. At the other side of the room is a small, high table. The floor is of smooth-trodden



A VILLAGE STREET IN THE SOUTH COLONY, CANADA.

plaster and earth, kept beautifully clean by sweeping with green bunches of prairie "broom."

After thanking our hosts for the dinner, we are invited to rest on the broad seat, with our feet dangling in the air or resting on wooden footstools. Some of the villagers sing as they sit around the table, which has been cleared of everything but the homespun linen cloth. The singers seem to think only of the hymn or chant, and the others listen attentively. It is curious but very beautiful music. Outside the deep-set window the sunflowers move in the breeze, and the sun shines in, enriching the beautiful colors in the costumes, and in contrast bringing out the soft, wonderful shadows of the interior.

During our summer's visit we slept many times in these houses. Early in the morning the family would be astir, tho quietly, and by

the time we were dressed there was generally a row of children, washed and ready for the day, reciting the commandments, psalms, and other portions of Scripture. It is a pretty sight, as they stand, their attention on the recitation and their faces full of earnest thought. The mother or grandmother, who has been busy in the adjoining room, listens the while, and presently comes in; she bows, the bow is returned by the line of little ones, a few sentences are said back and forth, and then off go the children.

Family affection is very strong among the Doukhobors, and the standard of morality is high. The old people receive the greatest



DOUKHOBOR BOYS OF THE SPIRIT LAKE SETTLEMENT, CANADA.

love and respect, and often have their sons, grandsons, and great-grandsons living with them. The average family consists of four or five children.

In some districts the Doukhobors live in a community, in others each have their own gardens, stock, and fields. The strong bond holding them together is not tribal, but rather arises from similarity of belief. Their Sunday village service is held at daybreak in the largest room in the village, and is very impressive. It continues for about two and a half hours, the men and women standing on opposite sides of the room. The service consists in recitation of Scripture, chanting, and then greeting each other with the holy kiss. The men greet the men and the women the women. The men wear a fine

woven woolen sash of many colors, and the women wear a curious white knitted head-dress, over which is arranged a dark red silk handkerchief.

In all the villages are good blacksmiths and carpenters, and the women will show with pride the heavy winter coats spun, dyed, and woven by themselves in Russia; also linen table-napkins, very long and narrow, which serve for a number of people.

Thus far the great problem which confronts the settlers has been to utilize the material at hand for immediate necessities. Their pioneering arrangements are so thorough and ingenious there is no doubt that they will use the larger conveniences of this country with the same skill as they come within their reach.

After having sojourned in scores of Doukhobor villages and hundreds of their homes, I believe that we have as important lessons to learn from them in Christlikeness as we have to impart. When we consider what these people have suffered through persecution, exile, and actual martyrdom for conscience' sake, and the fact that there is scarcely a family among them unrepresented by a father, brother, or son still in Siberia, we need not scruple to extend to them the hand of Christian fellowship.

SOME PRINCIPLES OF RESCUE MISSION WORK.

BY MISS MARGARET BLAKE ROBINSON, NEW YORK.

Editor of *The Herald of Light*; author of "Souls in Pawn."

The problem of the survival of the unfit is one that has always confronted the Christian world, for Christ was a worker among individuals rather than the builder of an ideal society. The halt, the lame, and the blind, the mentally and the physically unfit, were the objects of His special care, while, very often, the objects of His scorn and the subjects of His denunciation were those whom the world would call the leaders among the fittest. There may be a natural "doctrine of election," but it is not determined in the same manner as its spiritual counterpart. In the natural it is the perfection of the best; in the spiritual it is the regeneration of the worst. So we face the question of rescue work and its relation to the Christian.

Mrs. Ballington Booth is certainly competent to speak on this subject, and it is with no uncertain sound that she voices her opinion. In an interview with the writer she said:

I believe in rescue work because I believe in God and in His power, and my experience with men and women convinces me that the one who is easiest to reach and help is the one who has never had a chance. The overpowering force of an unfavorable environment, and the degrading influences of a life into which none of God's purity enters, deform the best material ever given to flesh and blood to profit by. But let the Holy

Spirit speak to one whose life has been spent even under such circumstances, let loving hands be stretched out to help, and, tho it is not fully appreciated then, there is an eagerness to claim it that is rarely found in the one who has advantages, and has, out of sheer wickedness, chosen the wrong.

But if I believe in the work I do not always believe in the methods used. For instance, I do not believe that, as a rule, men should take any active part in rescue work among women. One may cite our Lord as the foremost rescue worker, but He was the Son of God, and while we accept His humanity without question, we can not class Him with the carnally minded Christians who foolishly rush into work for which they have neither the grace, the tact, nor the wisdom. A woman who talks with a Christian man about the details of her sinful life detracts from whatever delicacy she has, and does not add to his. Besides, he is not competent to advise her. He may say that he knows the world better than Christian women do, that he understands human nature better, and that because of his wide experience he is apt to be more charitable. We do not want charity for sin, though we do want tenderness in dealing with the sinner, and a woman can express that better and with more grace than a man. It is not necessary to know the world in an evil sense to deal with evil or to understand sinners. Our salvation was a living proof of this. But it is necessary to have the simple faith of a child of God, the love that suffereth long and is kind, and the guidance of the Holy Spirit. A rescue worker should be a spirit-filled Christian, not a faddist, a sentimentalist, or a sensationalist. Then, too, men are apt to be misunderstood and their actions misconstrued in a way that those of a woman could not, and while it is true that in Christian work we will be all called upon to suffer such things, yet we ought, if possible, to avoid all appearance of evil.

Public "testimony," as usually given, especially by women, I object to strongly. The poor girl has suffered enough from the results of her past life; let her commence to plant anew and forget the old harvest. It is the word of God and the power of the Holy Spirit that converts the soul, not a testimony of former wickedness. A duty that Christian workers ought to feel deeply is the need of getting redeemed men to view sin as a horrible thing. Carlyle was right when he said that "all progress begins with a sense of sin," and how can there be any deep sense of it as long as one speaks of it and dwells upon it, and finds that she is interesting because of what she knows of it. Has a physician usually the same shrinking from disease and its filthiness that a healthy-minded non-professional has? We know that he has not, and I believe that a good deal of spiritual retrogression among "rescued" people is because of the charnel-house exhibitions they give unblushingly, and which some Christian people encourage them to give. If a girl has no shame for what has gone before, we ought to create it in her, and if she has it, we ought not to take it from her or exploit it.

There is another and sadder aspect of it. The testimony that the young convert has given in the first flush of her confession is not held as a sacred confidence, or as one given to the glory of Christ. The one who gives it is pointed to from time to time as one "our mission saved," her private affairs are discussed without delicacy or reserve, and often her family are dragged into it in a way that is positively shameful as well as unfeeling. In the business world this will injure her prospects, and no

matter how true her consecration, how high her family connections or social advantages are, she will walk among Christians in future, not as a Christian woman, but as a "redeemed" woman. I never talk to my boys about their sins, except from the purely spiritual side, and in the dealing of such questions as "I can not believe," "I can not hold out," "I am too bad," etc. As I do not want my own mind filled with vile pictures or my soul initiated into the secrets of Satanic rites, I am always careful about what kind of confidence I encourage. Those that deal with impure details I never want to learn about. I want the dear, true, and best hearts of my boys and girls. I want to see the hidden goodness, the submerged nobility. Let go of the past, I tell them; look out into God's future, and do not dwell on that old being who was not the real man you are now.

Miss V. C. Furry, who has been engaged for several years in mission work in New York's Chinatown, heartily agrees with Mrs. Booth. The old grave-clothes ought to be left in the tomb where their owner walks in newness of life, and I am entirely opposed to the unfeeling and careless methods carried into rescue work at times. I know of three girls who lived wild and reckless lives some years ago, but who were regenerated through the power of Christ and became new creatures in every way. Neither one ever gave a public testimony of their wrong-doing, and I believe that is one reason why they have all done so well. Discouragement will come to the best of us at times, and the fact that a girl has made the public her father confessor in a moment of warm-hearted enthusiasm will often embitter her life afterward. Besides, it is a great incentive to a girl to keep true and walk carefully if all her Christian friends believe in her; but if they know of her former life many are ready to look on her with suspicion whenever the occasion arises, and if she makes even a little misstep they are ready to say "What else could you expect?" And the girl knows that they are not confident that she will hold out.

Of course, every Christian should give a testimony to the grace of God and His saving power, but I do not believe in giving impure details or in having a lot of girls on exhibition in a mission. This method does more harm than good. When Christ told the sinful woman to go and sin no more He said not a word about retailing the story of her sin. The woman of Samaria testified that He told her all that she ever did and cried: "Is not this the Christ?" but she did not relate what were the things which she did. She simply preached Christ.

Some rescue workers may say that testimonies help others who were bound by similar sins, but the conversions of the Bible and thousands of others in our own day are opposed to the truth of this. The names of the penitent thief, the woman taken in adultery, "the woman who loved much," and the woman of Samaria have never been written; and the mere mention of their sins is all that we have, though much is made of their spiritual regeneration. It is as if the

Lord did not want to perpetuate the names of the sinners or the story of their sins as much as he did the beautiful attributes of their repentance and risen life, and the evidence of His Father's love.

It is true that a man does not suffer from society what a woman suffers, even if he confesses to all that he ever did. But is it fair to his wife and children that he should blazen forth (as I have heard men do) the fact that he used to beat his wife and do sundry other blagnardly things? Does it not degrade the wife every time she hears it, and will it help his children? How much better it would be for him to forget that, and if he spoke of his family at all, to tell what a Christian man's home is like and what is his interpretation of loving his wife as Christ loved the Church. A story is told of a little boy who went away from his club-room one night crying. A little friend asked him what was the matter, and he answered: "Oh, dat elub makes me sick. It gets us boys in to make us good, but I never done nuttin bad, so I e'n only be a private. D'odder fellers used ter smoke an' shoot craps, an' dey is all generals."

Is it not sometimes the case that a sort of a premium is put on "the best" testimonies? With this, naturally, comes the temptation to make the story as thrilling as possible, and to live over again the real past, and enter into the imaginary things that savor of the vile and the corrupt. Not long ago I heard a man in a Third avenue mission, New York, deliver a ringing speech on his own badness, with a few words about God in the end. I mentally thought, "That man does not know the vileness of his past sin, nor does he understand the purity of Christ." He is now serving a term in prison on Blackwells Island. A very large percentage of those who reveal the unclean secrets of their lives in missions find it easy to fall back again into the life they live over again every night. Every rescue mission worker knows this to be true, and he also knows that those who love Christ deepest, talk much about Him and little about themselves.

Are rescued men and women more tender and sympathetic toward the fallen than others? There may be more of a sympathetic understanding, but real sympathy only comes with the "love of the brethern" that is imparted by the Holy Spirit, and if they have not Him, their experience will mean nothing. Mary Magdalene had no more love for Christ than did the apostle John, nor would the thief on the cross have had more zeal than had Paul. Dwight L. Moody, Henry Drummond, Mrs. Ballington Booth, and Cathrine Booth, Finney or Martin Luther lost no influence with sinners because their lives had been pure. On the other hand, I know of several rescued men whose coarseness of language in describing their former wickedness repelled many whom they might have helped. One sainted man I know lived for thirty years in awful sin, but whose consecration is so thorough that his very face and laugh are so full of God and purity that one

can not possibly conceive of his ever being anything else than what he is now. Saints and sinners go to him for counsel and admonition, and many wealthy society women go to him to pray for them. The secret of it is in the Christ life he lives, not the devil life he once lived. Put your redeemed sinner to work for God, not because of his past life, but because the life of Christ is made manifest in him. Make him a general practitioner rather than a specialist in certain sins. When he is a true apostle of God a loving Father will restore into him the years that the locust hath eaten, and can even use his worldly knowledge to the blessing of others if he is a spirit-filled man and will read God's lessons at each unfolding of the scroll.

Let no one think that I mean that "redeemed" men and women do not do a great deal of work, or are not capable of being mightily used for God. I only want to make clear that it is not their past sin that makes them great; on the contrary, that is the thorn in the flesh over which the grace of God has to hold constant sway. If they love much because they are forgiven much, it is because they view sin rightly—at least, their besetting sin. If others who were never degraded outwardly by sin do not feel the great love that comes with forgiveness, it is because they do not understand themselves. A deep sense of sin always accompanies a truly consecrated life.

A redeemed girl who was once well known in the "Tenderloin District" of New York had the following to say to me on the subject of rescue work among women:

It is women's work, and only they should deal personally with erring girls. A woman of the world has no faith in men, and you can not convince her that their questions have a pure meaning. Of course, when she is converted she knows there are thousands of good and pure men, but she has to be educated up to it. I was converted through a good, pure woman, and tho I have led many souls to God since then, I have never once mentioned my own life, tho I have used to good advantage my knowledge of the world. It has kept me from being deceived by imposters, and I have often used illustrations in talking to girls that revealed to them their own folly. They thought I got such knowledge in my work, and they clung to me because of their belief in my goodness, not because I had been one of them, for of this they were wholly ignorant.

Another girl in a Chicago jail said to me that she was sick of sin, and that she hated its touch and wanted no one near her who had been as vile as she. This statement was occasioned by a redeemed girl (her fellow prisoner) who wanted to talk with her about her soul. Of course this is an extreme case, but it is by no means a rare one.

One of the knottiest problems that faces the rescue worker is the problem of work for girls. It is my belief that the model rescue mission should have two houses, one in the city and one in the country. The city home should not be stamped as a rescue home, but as a *Christian home*, and the old life should be left outside of its door.

If there are confidences given they should be held sacred by the women who receive them, and everything that savors of a desire to talk on unhealthy topics should be discouraged. Outsiders should not be permitted to enter the home and stare at girls as if they were curios on exhibition. Only those chosen to entertain and instruct should be allowed to visit the home, and they should be carefully chosen. The moment a girl is converted she should be removed at once to the home in the country, where a pure, healthy, Christian environment will be hers. The city home for the unconverted girls are needed because a city girl (unless she be truly born again) will rarely consent to a life in the country. When God speaks to her soul she will be glad to leave the bustle and rush of her former life, and revel in the beauties of God's world. Her body may be broken by sin so that she should not be pressed into work immediately, but should have spiritual and physical help so as to be well prepared for the battle of life. She should be taught a trade or helped to a profession, and she should not be allowed to take up the burden of life until the song on her lips has become the swelling melody of her soul. Where one is compiling statistics for annual reports she might not seem to be of great importance, but in the eyes of her Redeemer and in the eyes of all thinking people that finished work would be worth more than a hundred "cases" who were prayed with and given a bowl of soup.

There are thousands of brave, self-sacrificing rescue workers, men and women, in the great cities of the United States. They are doing much good and are giving their best to the work, but until they realize the sacredness of each individual life, and the failure of all socialistic schemes that sacrifices one for the good of the whole, or sacrifices the Spirit of God for methods and machinery, they will not find the secret of the survival of the unfit.

RELIGIOUS CONDITIONS IN PHILIPPINES.—II.

BY REV. JAMES B. RODGERS, MANILA, P. I.

The conditions already described are so patent and the needs so pressing that it is no wonder that we forget the scattered tribes of wild men who inhabit the backbone of Luzon, and are found in many of the other islands hidden from the gaze of the traveler and soldier. The only ones who have come into any notice are the Igorrotes of the northern provinces, whose faithfulness and trustworthiness are favorably commented on by the officers and men who have met them. But they were already more or less accustomed to the ways of the white man, and so I suppose would be included among the civilized.

Of the other tribes very little is known, for in the olden time Civil-

zation only showed her brutal aspects to them, and their natural wildness seems to have become more savage and timid, and their object in life was to escape the beneficent (?) effects of the white man's civilization and religion. They were treated as little better than wild animals, and writers refer to the Spanish estimate of many of the peoples by repeating the injunction so often given to them: "When you see one of the wild men, shoot him."

It was said that the Igorrotes were cruel and untrustworthy. Experience has shown that when treated with fairness and justice they have proven trustworthy. It is but fair to suppose that the other tribes will also be amenable to fairness and kindly treatment. They do not seem to be fierce and untractable, but rather timid people,



MACCABEES OF THE PHILIPPINE ISLANDS.

descendants of the original tribes who have all but succumbed to the inroads of the new peoples who inhabit the islands.

The Protestant Church should not be one whit behind the Roman in their efforts to civilize and Christianize these tribes, but I doubt if their life as a distinct people will be very long. The proper method of reaching them with the Gospel will be for the Protestant people in each district to strive to reach those that are within their province and most easily reached. This will give to the native members of the Evangelical Church an opportunity for genuine missionary work, and will be a practical and economical way of doing this necessary work. The people are so scattered that a definite mission to the wild tribes would be a difficult and trying work. However, if any man feels called of the Lord to carry the Gospel, let him obey the call.

The evangelization of the southern islands offers problems that

are essentially different from those we meet in the Visayas and in Luzon. There, people are another branch of the Malay race and seem to have come in later. There is a small population of Filipinos in the fringe of towns that surround the Island of Mindanao. They are exotic and not native to the soil, many of them traders from the north, and still more descendants of exiles who were sent from different parts of the north for political or criminal delinquencies. In Zamboanga Spanish is the language of the people, as they represent so many different dialects that no one of them served as a medium of speech. Then, side by side with these Filipinos, and also in the interior, are the Mohammedan tribes, who are the most numerous and powerful of the Island of Mindanao, and almost the only inhabitants of Jolo, Basilan, and Paliwan. The missionary problem here is the same as in Borneo, the Straits, and probably similar to the Mohammedan problem in India and Persia.

When and how an effort should be made to reach them I do not know. The commanding officer in one of the important southern towns said to me that he did not want any missionaries in his district for at least two years. His idea was that the confidence of the people in the American government should first be won by kindly and firm treatment before the subject of religion ever appeared. It has been said many times that the Moros do not think that the Americans are Christians because they are different from the Spaniards, but that they are a kind of second cousins to the descendants of Mohammed, possibly by his second wife. Professor Haines, formerly of Berkeley, and later on General Wheaton's staff, left here about six months ago for Mindanao, to found an agricultural establishment. His idea was to reach the Moros by justice and kindness, and thus disarm their suspicion of Christians before teaching them religious truth. The Word should be preached by the life before the tongue utters doctrines.

THE WORK BEING DONE BY THE MISSIONARY SOCIETIES.

Among the wild tribes and among the Moros nothing is being done as yet. There was talk in the papers about two years ago of the Hawaiian church sending missionaries to the Mindanao tribes, but nothing has been heard of it since. Guam, by its proximity to the Carolines, naturally has fallen in the sphere of the American Board, and a mission has already been established there.

All effort in the Philippines so far has been exerted in Manila, Iloilo, and the adjacent towns. The Presbyterian mission have a force of ten Americans on the field, of whom there are three ministers in Manila (two married); one minister and one physician, with their wives, in Iloilo; and one minister in Dumaguete. In this latter place land has been bought and plans are being made for an industrial school. Another physician and his wife are expected shortly. Dr.

Rhea Ewing, president of the Forman College in Lahore, India, is to spend some months in studying and organizing the school.

The Christian and Missionary Alliance have one lady on the field, who for the present is working with the Presbyterian mission, as is also Dr. Alice Condict, formerly of Bombay.

The Methodist mission had, thanks to the work of a Christian layman, a most excellent foundation laid when the first missionaries arrived in the beginning of 1900. They have now on the field two ministers (one married), and two ladies, one of whom is a physician in Manila, and one minister in Dagupan. They expect shortly a minister of experience to take charge of the English work, and another minister to occupy Vigan in the north.

The American Baptist Missionary Union is represented by two



NEGRITOS OF THE PHILIPPINE ISLANDS.

missionaries—one in Iloilo, and the other across the strait in Bacolod Negros.

Two young men of the United Brethren are expected daily in Manila, to open work somewhere in the islands.

The greatest credit for effective service is due to the American and British Bible Societies. The latter was probably the first Protestant organization to attempt to reach the natives. The American society entered the field a year later. The two societies have a force of colporteurs and workers in addition to the agents, and are the pioneers, being the first to enter the new fields. About fifty thousand copies of the Scriptures have been circulated since September, 1898. These have chiefly been single Gospels in the native languages. Work on the translations is going ahead steadily. The New Testament is

translated in Tagalog, tho not ready for publication, and Gospels have been published in Tagalog, Pangasinan, Pampango, Ilocano, Bicol, and Visaya (Ilongo).

The situation is the same with all the societies. More work urges than can be done, and all are agreed that this is the time for effective forward work.

MISSION FEDERATION IN THE PHILIPPINES.

The latest movement among Protestant missions in the Philippines is of great importance in the future Christian church in these islands. It will double the urgency of the call by promising extra efficiency in the work.

We have all felt the especial responsibility laid upon us of avoiding the mistakes of other fields, and of so laying the foundations of the evangelical work here that the greatest amount of good might be accomplished with the greatest economy and least friction possible. We realized that if we allowed a few years to slip by, division of fields would be impossible, and comity would be nothing more than an agreement to be on fraternal relations with one another as Christian churches.

A providential gathering in the city of Manila for a few days of special representatives of the Presbyterian, Methodist, and United Brethren missions gave an opportunity for a conference on the subject of mission relations. In fact, all the Boards at work here were represented with the exception of the Baptists, whose missionary in Iloilo was ill.

At its annual meeting in December last the Presbyterian mission addressed a letter to the other missions on the subject of comity, and the propositions laid down at that time were brought up again. In order to increase the efficiency of our work as evangelical missions, the following propositions were made:

I. That the field be so divided that each mission shall assume the responsibility of the evangelization of a certain well-defined district.

II. That all missions adopt a common name for the Filipino churches that shall be raised up, "La Iglesia Evangelica Filipina," placing in brackets when necessary the name of the mission under which it has been fostered—*e.g.*, "La Iglesia Evangelica de San Fernando (Mision Methodistista Episcopal)."

III. That the church be so developed as to produce and promote practical unity.

IV. That conference be had among the missions in order to avoid unnecessary duplication of general work, such as presses, newspapers, colleges, and so forth. After careful and prayerful thought over these propositions, they were agreed to by all present, and later by the Baptists.

In order to solve the problems suggested by the third and fourth propositions, Bishop Warne suggested that we form a federation of

missions and churches. This was heartily agreed to, and after two days' study in committee the Evangelical Union of the Philippines was formed. Its membership includes all representatives of evangelical organizations working in the islands, and such other Christian laymen and women, together with army chaplains, as may be elected by the Executive Committee. It will have as its constituency all the evangelical churches in the islands. As these churches will be united by a common name and in this union, there will be very little to prevent the Spirit welding them together in the most effective kind of unity. Under the present circumstances such an association is better than one single church with its single government. For such a



MOHAMMEDANS OF THE SULU ARCHIPELAGO.

church could have schisms and questions, while the union, having no authority, will avoid to a great measure these dangers.

The union is to be governed by an Executive Committee composed of two representatives of each organization on the field. To it are to be submitted all questions that may arise between different missions. It is to meet incoming missions, and persuade them to join the union and assist them in choosing fields. It is to promote annual conventions of the union, and do all in its power to increase the efficiency of the work and cement the ties of Christian fellowship among the churches.

After discussion in committee the first proposition for a division of territory was agreed upon. It necessitated some readjustment of fields and the withdrawal of some missions from some towns already occupied, but it resulted in a division that is fair and practical and that will add greatly to the efficiency of the work. The agreement is subject to revision after three years. The fear expressed by some

that it was unwise to limit ourselves by any hard and fast lines was met by the idea that we accepted the responsibility for the evangelization of certain well-defined fields.

Beginning at the north of Luzon, the United Brethren assume the responsibility for the three provinces of Ilocos, North and South, and Union. The mountain and eastern provinces are still open. The territory between the Gulf of Lingayen and Manila—that is, the central portion of Luzon—the Methodist Church takes as its field. While all the island of Luzon to the south and east of Manila is to be the care of the Presbyterian Church. This insures to the missions contiguous territory and similarity of dialects. The United Brethren mission has but one dialect to learn—the Ilocano; the Methodist mission has three, with a possible five; and the Presbyterian two. The city and province of Manila is considered common ground. Full conference must be had over new work.

In the Visayas the Baptists and Presbyterians had already divided the islands of Panay and Negros. No one can accuse us of assuming responsibility we can not expect to fulfil, nor of crowding out other missions, for nearly half of the islands are not mentioned.

In this action we feel that we have been definitely guided by the Holy Spirit, and it seems to us now as tho this step is a guarantee of effective service for the Master. We attain practical unity without sacrificing the individuality of any mission. We trust that friction and rivalry between the different missions are forever banished, and that the path has been made straight and cleared of all impediment that the Lord of Glory may have free course for His Gospel.

CONSTITUTION AND BY-LAWS OF THE EVANGELICAL UNION OF THE PHILIPPINE ISLANDS.*

Article I. Name.—The name of this society shall be the "Evangelical Union of the Philippine Islands."

Article II. Object.—It shall be the object of this society to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operations.

Article III. Membership.—All regular appointees of recognized evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the Executive Committee.

Article IV. Management.—There shall be a central Executive Committee composed of two members from each recognized evangelical organization represented in the union and working in the Philippine Islands. Each organization shall choose its representative in the committee. This committee shall consider and make recommendations upon all questions referred to them affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers.

Article V. General Officers.—The general officers of the Union shall

* Adopted by the conference of missionaries in Manila, April 24-26, 1901.

be a president, two vice-presidents, a secretary, and a treasurer, to be elected at the annual meeting on nomination of the Executive Committee.

Article VI. Amendments.—This constitution may be amended upon recommendation of the Executive Committee at any annual meeting of the Union by a majority vote, due notice having been given of proposed amendment.

BY-LAWS.

1. The Executive Committee shall meet once a year or at any time upon the call of the secretary, for any special business to come before the committee.

2. The Union shall have an annual convention, arrangements for which shall be in the hands of the Executive Committee.

3. One of the duties of the Executive Committee shall be to meet and confer with workers of any societies that are not now parties to this agreement, and to confer with and advise representatives of societies arriving in the future as to the location of their respective fields. Also to earnestly urge them to become parties to the agreement and to choose members who shall represent their missions in the Executive Committee of the Union.

4. The name "Iglesia Evangelica" shall be used for the Filipino churches which shall be raised up, and when necessary the denominational name shall be added in parenthesis—*e.g.*, "Iglesia Evangelica" de Malibay (Mision Methodista Episcopal).

OFFICERS:

President,	MAJOR E. W. HALFORD, M. E. Church.
Vice-presidents,	{ REV. C. W. BRIGGS. A. B. M. U.
	{ REV. E. S. EBY, United Brethren Church.
Secretary,	REV. L. P. DAVIDSON. Pres. Board.
Treasurer,	MR. C. C. COLLINS, Y. M. C. A.

THE PROTESTANT CHURCH OF GERMANY AND ITS FOREIGN MISSION WORK.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, OHIO.

The Protestant Church in the land of Luther has not been a leader in the Gospel propaganda which has made the nineteenth century the greatest mission era in the history of the Christian Church since apostolic times. Even now the German Christians contribute only one-fifteenth of the sum expended by the Protestant world in this great cause. The bulk of the money raised for the work done is no doubt to be credited to the English-speaking churches, and the leadership of evangelical England and America in the Gospel crusade is undeniable. The Germans themselves keenly feel that they have not done what can fairly be regarded as their share in this world's conquest for Christ, and the practical men of the German churches are profuse in their praises for English and American activity and liberality in the cause of missions, and frequently point

to the example of the English Christendom as an object-lesson for Germans to imitate and emulate. While the Germans have not been standing in the market-place idle, and have done more in the foreign mission field than is generally known or for which they receive credit, yet the fact remains that, considering the high intellectual development and the spiritual factors and forces over which the Church in the land of Luther commands, that Church has not done what it could in this all-important sphere of Christianity.

There are many reasons why the Protestant Church of Germany, which is the leader of the world in theological scholarship, has not been a pathfinder in this chief work of the Church, and they are principally found in the history and the development of the Church itself. External and internal influences have united to prevent the growth of a strong missionary spirit within the German churches. Originally the Protestant Church of no country, not even England, was a missionary communion. In the field of foreign Gospel conquest the Roman Catholic Church has an advantage of nearly two hundred years over the Protestant churches. The Protestant churches of the Reformation era had more than enough to do in perfecting their own organization and providing for their own home fields. But the Church of the Reformation could not have been a missionary Church, even if the missionary sentiment had been strongly developed among them. The reason for this disability is found in the fact that in the age of the Reformation the avenues to the foreign mission fields and the means of trade and transportation were entirely in the hands of forces antagonistic to the Protestant cause. Portugal and Spain were mistresses of the sea. The powers which controlled the outward destinies of the nations at that time were Roman Catholic. The Protestant Church would scarcely have founded missions among the people sitting in heathen darkness because the means of access, or at least the power to protect such establishments after founding, was lacking. The Catholic Church would never have permitted Protestant churches to engage in mission work in lands under its control. The Protestant Church could not engage in foreign mission crusade until Protestant powers secured colonial possessions and controlled the highways that opened to them. This was done when England and Holland secured that supremacy on the high seas that Catholic countries of Spain and Portugal could not hold. The English-speaking world had the opportunity to spread out its network of Gospel stations and took advantage of this opportunity, altho it would be unfair to attribute to this fact alone, or even chiefly, the prominence and predominance of English work in the foreign mission field. Had not the English and American churches been prompted by a vital Christianity and a keen recognition of their duties in this regard, their opportunities would not have been used as they were.

Germany has not had these opportunities, and perhaps, too, has not had this faith—at least, at as early a period and in the same degrees as there existed in the English-speaking communities. Germany has always consisted of a number of petty states, sometimes dozens and scores in number, weakly united into a confederate empire, and they managed to give so much trouble to each other that Germany as a state was practically a nonentity in the foreign field. Not until the new empire was established in 1870-71 did Germany develop a colonial policy and seek to make her influence felt outside of her own territorial boundaries. Only since then has Germany been a world power, which has really made wonderful strides in her competition with other and older nations for the supremacy in foreign lands. But at the time when the great mission propaganda of the nineteenth century began, Germany was, in the foreign field, as little a factor as she was in the councils of the nations of Europe. The German churches accordingly never had the opportunities and possibilities under the flag of their nation to take part in the war against the stronghold of anti-Christian powers.

To this might be added the significant fact that in the beginning of the nineteenth century German Christianity was suffering from the rot of rationalism. Liberal and radical, or rationalistic, Christianity is always barren of good results. Advanced theology would never Christianize the world. People of this stripe can not give what they themselves do not possess. Even the revival of positive principles that was inaugurated by Schleiermacher was not of the kind that would produce activity in mission causes. During this period there were only a few bright spots in the German Protestant Church in this department, notably that noble band of practical Christians, the great mission church of the Moravian Brethren, and the adherents of the Halle pietistic movement. But the German churches as such had not the appreciation of mission duties and work which became so early in the century a potent factor in the English and American churches. For both external and internal causes the Protestant Church of Germany came into the field of foreign missionary work too late to become propagandists and pathfinders. These are the historical causes that have prevented the Church in the country that was the cradle of the Reformation from holding that preeminence in the great practical development of Gospel propaganda among the heathen people.

Other reasons for German inactivity may be found in the very organization and government of the German Protestant churches. In that country State and Church, or, rather, states and churches, are combined. There is no such an organization as the Protestant Church of Germany, which is indeed politically but not ecclesiastically united. There are no fewer than forty-eight different state churches in the land of Luther, each one governing its own affairs independently of

the others. In principle, however, they all agree—namely, that the state makes provision only for the immediate wants of the congregation, but does nothing whatever for the Church in addition. The state builds churches and schoolhouses, pays pastors and teachers, but that is all; for all the foreign and home mission work done by the Church, as well as all its charitable undertakings, are purely the result of voluntary effort on the part of the churches. The various missionary societies, of which there are now in all twenty-three, are all volunteer associations organized without any assistance or moral support from the Church or State governments, and there are no organizations of the kind within any special country or district of Germany. All are organized along the line of theological views, and are recruited from all the various other churches. Indeed, it had been rather an element of weakness to the Protestant mission work of the Germans that State and Church are united. The German authorities are more than anxious to put their colonies on a firm footing, and they have found that the Catholic missionary is a better colonizer than the Protestant. The latter finds his highest idea and ideal in the work of saving souls and in his service of the Gospel. The former is willing to lend his service to the state in return for outward protection in his work of making the heathen outwardly and mechanically members of the Roman Catholic communion. As a consequence even the Protestant emperor and other Protestant princes regard the Catholic mission prelates as *personæ græte*, and permit them to exercise and influence the government policy that has in more than one case proved to be dangerous. It has been demonstrated by documentary evidence and first-class sources that the German occupancy of Chinese territory, which was really the beginning of the present Chinese trouble, was done at the express solicitation of the Catholic bishop, Von Anzer. And throughout this trouble the public press of Germany, almost without exception, has made bitter attacks on the Protestant but not on the Catholic missionaries in China, maintaining that the former are the chief cause of the Boxer revolts and the murder of so many missionaries. The Protestant government of Germany is not a friend of the Protestant mission cause and its work.

Yet, while Germany during all this period of mission activity has not been able, except to a limited extent, to do pioneer work in this line, and has not done a little in keeping others, there always have been a band of practical Christians in the German churches who were eager to engage in this good work, and who, because they did not find the opportunity at home, sought for this abroad. In this way the Halle movement, through the Danish Missionary Society, send such pioneers as Schwartz and Ziegenbalg to India, and in the first half of the present century the German element in the employ of English societies was very great. An example in hand that could

readily be duplicated is found in the work of the London Society in that old home of Christianity in Africa—namely, Abyssinia. In the annuals of this work the most prominent workmen are such as Gobat, afterwards the second Anglo-Prussian Bishop of Jerusalem; as Kugler, Isenberg, the great Amharic scholar, Kraff, Flad, Bender, Mayer, Kienzler, Müller, Stein, etc. All of these were Germans, and the most of them come from the mission house of the Basel Society. The same is true of the Jewish mission work carried on by various English societies—the majority of the workers have been either German missionaries or German-Jewish converts. Among these not a few have attained a world-wide reputation, such as the Picks and the Ederscheims. It is expressly to be noticed that many of the scholars used by English societies in their work of Bible translation, etc., have been German.

But in one department, at least, the German even now leads the world of mission workers, and that is in the theoretical field. Nowhere else in the Protestant churches are the theoretical problems of missions so thoroughly discussed as is done by the Germans. In the three-volume work of Professor Warneck, of the University of Halle, the only occupant of a theological chair in Christendom devoted exclusively and alone to missions, entitled "*Missions-Lehre*," is the only really exhaustive scientific discussion for subjects of missions extant. Particularly strong are the Germans in the Biblical phases of mission problems, and this engaged the attention also of leading university men in other branches. In a collection of masterly essays, called "*Skizzen*," by the great New Testament savant of Erlangen, Professor Zahn, is one of the most thorough and excellent discussions of Paul as a missionary—an exceptionally fine analysis of the Pauline mission methods and manners. The Germans also make the introduction of the Biblical idea of missions into their congregation a matter of the greatest importance. In regular mission-hours (*Missions-Stunden*) the German pastor will once every month, or every two months, give his people a lecture or semi-sermon on a mission topic, usually in exposition of some Scriptural text. The Germans are laying the foundation wide and deep for the prosecution of Gospel work along evangelical and Biblical lines, and when the time comes and the German Christians have become as wealthy and liberal as the church people in England and America, then it is probable that the Germans, with their deeper conception of the current Biblical principles of mission work, will prove to be prime factors and forces for good in the world's conquest for the Savior. The future has, no doubt, wider and deeper opportunities for the Germans in store in this department of church work.

As at present organized, the German societies work entirely independent of each other. They differ in reference to doctrinal position, the Hermannsburg, Neudetteslau, and Leipzig societies being most prominent in their confessional and Lutheran attitude. A good

bird's-eye view of the work of these societies can be gained from the following schedule, prepared to show their status at the beginning of the twentieth century:

NAMES OF SOCIETIES AND CHIEF FIELDS OF OPERATION.						
	Founded.	Leading Sta- tions.	Baptized Children.	European Missionaries.	Native Helpers.	School- children.
1. Moravian Brethren (Labrador, Alaska, In- dians of North America, West Indies, Ger- man East Africa, etc., Central Asia, etc.)....	1732	131	91,283	216	1,114	24,174
2. Basel Society (South India, China, Africa)....	1815	56	40,755	207	588	19,993
3. Berlin Society (I) (Africa and China).....	1823	74	37,293	122	559	6,606
4. Barmen Society (Africa, India, Dutch Is- lands).....	1828	91	77,819	144	980	13,988
5. North German Society, Bremen (Africa).....	1836	4	2,407	19	21	1,037
6. Gossner Mission (India).....	1836	20	43,348	44	305	4,368
7. Leipzig Society (India and Africa).....	1836	45	18,538	52	286	7,587
8. Women's Society for Women in the Orient (North India).....	1842	1	.....	9	3	316
9. Hermannsburg Society (India and Africa)....	1849	55	50,163	62	303	6,938
10. Berlin Woman's Society for China.....	1850	1	.....	4	11	100
11. Jerusalem Society (Jerusalem and Vicinity)..	1852	6	370	4	5	370
12. Schleswig-Holstein Society (India).....	1877	7	1,103	14	16	632
13. Neukirch Society (Dutch and English India)..	1881	10	992	17	24	432
14. Protestant Society (Japan).....	1884	3	112	8	7	130
15. Society for East Africa.....	1886	8	343	20	.....	572
16. Neudetteslau Society (South Sea Islands)....	1886	5	14	12	.....	90
17. China Society.....	1889	7	62	9	12	34
18. Society for Blind in China.....	1897	1	.....	1	.....	8
19. German Basel Society (Africa).....	1898	13	2,142	7	50	1,300
20. Free Church, Hanover (Africa).....	1892	9	2,730	9	12	300
21. Basel Mission for China.....	1895	3	.....	5	.....	.....
22. German Inland China Mission.....	1898	1	9	1	4	32
23. Eisenach Mission (Africa).....	1900	1	.....	.....	1	150
Totals.....		551	369,493	976	4,305	89,103
						5,449,276

PIONEERING AMONG THE CANNIBALS.—II.

BY REV. SAMUEL MCFARLANE, LL.D.

For a time Pao's enemies prevailed, and the son of old Bula, who succeeded his father, had also to escape for life. This defeat of the king's party was regarded by Pao's friends as a judgment upon them for their hypocrisy—a view that soon became prevalent. In the midst of these troubles Pao, accompanied by a few influential natives from Mare, visited Lifu; but he was received with hostile demonstrations, and owed his safety, no doubt, to the influence of his Mare friends. His faithful few urged him to return to Mare for a little longer. So again he put to sea, with a sad, perplexed heart, no doubt. He had to learn that *our* work is to surround the walls of idolatry and blow the Gospel trumpet; God will do the rest. Pao's trumpet had given no uncertain sound on Lifu; the blasts had been long and loud, and had echoed through every village on the island; now he was to retire till God threw down the walls that stood between him and his work.

The change that took place in the minds of Pao's enemies was remarkable for its suddenness and completeness. They felt the truth

of what he had said about their desolating wars; they heard with interest the glowing accounts of the transformation effected on Mare by the Gospel; they were losing confidence in their gods, and becoming more and more afraid of "Jehovah;" and the little band that Pao had left behind were zealous in disseminating as much of the truth as they knew; so that a few months after Pao left Lifu, messengers arrived at Mare earnestly begging him to return and assuring him that those who had formerly been his enemies were ready to receive him with open arms.

We may conceive how Pao's spirit was stirred within him when he received this news. He was too impulsive to brook delay, and had but few preparations to make. His canoe was soon launched again and his mat-sail unfurled, and he and his companions flying before a trade wind to the sea of his labors. He was received with unmistakable demonstrations of joy by the people when he landed. He found that the wall had, indeed, fallen down flat, and that all they had to do was to go straight before them and take the city. They consequently threw themselves into the work with an ardor and heartiness befitting the circumstances.

Temporary buildings were erected in which regular services were conducted, and these were numerous attended. Schools were also established; and very soon some of the natives, to the astonishment of their friends, could name any letter in Pao's New Testament. The wonderful change taking place in the Lōsi district, where Bula was supreme, became the talk of their enemies on the other side of the island, where Ukenezö was the great chief; the district was called Wet, and between the people of Wet and Lōsi there had been wars from time immemorial.

One of the most influential of the heathen priests, or *sacred men*, in the Wet district received a message from a friendly priest in the Lōsi district, informing him that they were all going to embrace the new religion, and urging him to adopt the same course. This priest, who had already heard much in favor of Christianity, declared his readiness to receive Pao and hear what he had got to say. Pao regarded this open door as providential, and determined to enter at once with the Word of Life. When he made known his intention many of his followers strongly opposed it, declaring that he would be killed by their enemies. Others, who began to comprehend better the design of the Gospel, were anxious that the Wet people should embrace it, and thus end their wars; all, however, agreed, that if he went he should be well escorted. In vain did Pao assure them that his God would protect him as He had done before. They seemed to think that neither he nor his God knew the character of their enemies half so well as they did. The result was that a large number of armed men accompanied him to the village of the heathen priest. Haneka

heard all he had to say, declared himself a Christian, and delivered up his gods to Pao. He then accompanied them to the great chief Ukenizō, who, hearing of their approach, and fearing an attack, had two parties placed in ambush near his house for his protection. Altho no disturbance took place, the interview was too martial and Moham-medan-like to be productive of much real good.

The king declared himself satisfied with the gods of his fathers, and openly avowed his intention to live and die a heathen. For a time Haneka was the only man in Wet who dared to become a Christian. He was a man of great influence, so great indeed, that even the great chief Ukenizō was afraid of him. Haneka's son, an energetic, fearless man about thirty years of age, joined his father, and became a means of communication between his father and Pao. This man was most indefatigable; he seemed by his frequent intercourse with Pao to imbibe his spirit, and became really the evangelist of Wet, carrying Pao's messages from village to village, and running off to him with every hard question or case of difficulty. Numbers flocked to old Haneka at his home to learn about the new religion, and wherever his son Tubaisi went they gathered round him to hear and become converts. It was not long before Pao had adherents in almost every village in Wet, he himself paying them personal visits as often as he could, altho his life was frequently in great danger. It soon became a question with Pao where he should settle as his headquarters. The spirit of the man was shown in his choice. All wanted him, of course, and the natives of the two districts very nearly came blows on the subject. He settled the question by building his house on the battlefield between the two districts. No coconut-tree, nor indeed food of any kind, was ever allowed to grow there. The idea of establishing a village at We was quite amusing to the heathen party; even Pao's followers looked upon the undertaking as a hopeless one, and endeavored to dissuade him from it. Soon, however, a neat little cottage stood by the roadside on that dreary plain. So extraordinary a phenomenon was the subject of general conversation and astonishment, and there were but a few who believed that it would be allowed to remain. It certainly did not remain *alone* very long. Natives from the extremity of both districts gathered around Pao; houses were erected, groves of coconut-trees planted, and ere long it became the talk of the island that bananas were to be seen growing on the roadside at We, and even bunches of ripe ones were allowed to remain on the trees. Here was a palpable telling fact in favor of Christianity. We soon became a populous and flourishing village, with a neat lath and plaster church in its center, glistening among the coconut and banana trees, a pleasing illustration of the fulfilment of Isaiah's prophecy: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

The success of Pao spelt failure to cannibal Charley; even among the heathen his influence gradually waned. He knew that cannibalism and all the dark deeds of heathenism were doomed, and as he desired to continue the sort of life he had adopted, he embraced the opportunity offered by a vessel calling at Lifu on its way to the Fiji islands, and leaving his harem and infamous example behind, he settled among the notorious cannibals of Fiji, where he spent the remainder of his life. And what a life! It should be a *warning*, as Pao's is an *example*.

This white heathen had left Lifu before my arrival. Of my work on that island the public have had an account in "The Story of the Lifu Mission." I conclude this paper with a brief reference to the last days of this noble pioneer evangelist.

During the illness from which he did not recover, he expressed a strong desire to make his *will* (!) in my presence. Altho he was twenty miles from the place where I was living, I started at once to show the Lifuans as well as Pao my respect for him. Arriving in the evening, I presented myself at his bedside to receive his commands about the disposal of his property, which consisted of a scanty wardrobe and a few carpenter's tools, both of which were well worn. However, with Pao, the business was as serious as if he had been a millionaire.

He had a wife and two little daughters; one of the latter he *disinherited* altogether because she had not been attentive to him during his illness, preferring the playground to the sick-chamber. I remonstrated, but he remained firm. He then charged me to see that the following distribution was made of his property:

To a friend at Aitutaki—An old black cloth coat, the best he had.

To a native at Raratonga—A carpenter's brace and bits.

To another friend of the same island—A large auger.

To his wife—Her own box, containing two dresses and a piece of calico.

To the younger daughter—The remainder of his property, which consisted of a few carpenter's tools, all of which were specified; also what clothes remained after he had been buried in a suit.

He desired me to see that his wife and children went to Raratonga by the *John Williams*. Then he died happy. Thus passed away the apostle of Lifu—more like an apostle than many of us. What a contrast between his usefulness and will, and those of many professing Christians! Pao was not qualified for the steady, systematic duties of a settled teacher; his work was simply that of a pioneer. On two occasions, accompanied by some Lifu men, he crossed over to New Caledonia in a canoe, and sought to introduce the Gospel to those savage cannibals. His death was mourned by the whole population, and so great is the respect for his memory that many years after his death the natives and foreigners united in raising a monument to commemorate his life and labors at Lifu.

I write this account of the first two foreigners who settled among the savages and cannibals of Lifu as a *warning* and an *example*, showing to what depths civilized man may fall and to what heights savage man may rise.

INTERNATIONAL MISSIONARY UNION.

EIGHTEENTH SESSION.

BY REV. J. T. GRACEY, D.D., PRESIDENT.

Napoleon said: "Every age has its tendency; the tendency of the present age is to unity." In nothing is this more manifest than in foreign missions, of which the International Missionary Union is a conspicuous illustration. It now numbers over one thousand living missionaries of all fields, and of most of the boards in the United States and Canada, with several of Great Britain, and even has representation from the continent of Europe. Of its scope and influence, Rev. Dr. F. F. Ellinwood, President of the Board of Trustees of the Sanitarium, said in a note of welcome to this body this year:

In regard to the International Missionary Union, I think it scarcely possible to say too much of its broad and noble aims. In one respect these annual meetings have become the most truly ecumenical of all religious gatherings, and I hope they will continue to be held on and through the century. Already you have had from first to last representatives of all, or nearly all, the mission fields of the world, and the union has done much to break down barriers and render jealousies and rivalries of different organizations difficult, if not impossible. The spirit of comity, cooperation, and brotherhood has been greatly advanced. The wisdom of the wisest has been made common stock. In a very exalted sense Clifton has become the seat of a great missionary trust. The experience of the veterans has been capitalized, and in one sense concentrated, while in another sense it has been disseminated. Better than any possible treatise on the science of missions is the grand total of personal experience which has been gained, and as the years go on all missionaries, young or old, ought to be very wise.

The Union has been valuable also in its reflex influence upon the home churches. Every year hundreds of guests become witnesses of this fraternal interchange, catch the spirit of the occasion, and go back to their homes friends and supporters of the great missionary enterprise.

Dr. Judson Smith, secretary of the American Board, also one of the trustees of the sanitarium, in a communication to the Union said: "The International Missionary Union has already a great history, and has rendered a great service to the cause of missions and has yet a more hopeful future."

These assurances came with great fitness at this time, as since the preceding annual meeting Dr. Foster, the founder of the sanitarium, who provided for the entertainment of the missionaries here, had been transferred to a higher sphere. One of the speakers at the memorial meeting said: "Dr. Foster 'walked with God,' and one day he walked away with God." Mrs. Foster, who succeeded to the superintendency of the sanitarium, by mute eloquence of her personal presentation on the platform, underseared all formal words of welcome, and appropriated all the responsibilities of hostship which she and Dr. Foster have so fully met through a dozen of the eighteen years of the life of this Missionary Union.

The missionaries in attendance numbered one hundred and fifty-

six, which is one more than the largest representation of 1897, the hitherto high-water mark of answers to the roll-call. The countries represented were:

China	46	Micronesia	3	Malaysia	1
India	42	Assam.....	2	Mexico	1
Japan	20	Hawaii.....	2	S. America....	1
Burma	12	Am. Indians...	2	Russia.....	1
Africa.....	10	Korea	2	Spain.....	1
Bulgaria.....	4	Laos.....	2	—	
Turkey.....	4	Italy	1	Total.....	156

Fifteen members of the union had died during the year, five of whom had been killed in the uprisings in China. These were: Rev. and Mrs. C. W. Price, Rev. F. W. Davis, Rev. H. T. Pitkin, and Miss Mary Morrill. Dr. Cyrus Hamlin, whose name had for fifteen years lent luster to the roll, had ascended up on high from the coast of Maine, and Bishop E. W. Parker from the snow-line of the Himalayas in India—

“ From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl, streams in the countless host,
Singing to Father, Son, and Holy Ghost:
‘ Hallelujah!’ ”

CHINA.

Naturally China assumed prominence in the addresses and discussions of the week. The sentiment of the whole body was expressed in the note of Dr. Judson Smith, already alluded to, and which was read at the great platform meeting on China—to-wit:

In the foreign missionary cause it is a time of unusual promise. The signs of our sky are most auspicious. Even in China, where violence and bloodshed have broken in upon our work and left wide regions in ruin and disorder, we must not forget the other rare and radiant signs that have arisen, the light of martyrdom, the spectacle of a glorious Christian example, the voice from blood that speaks better things than that of Abel, and that assures us of a great and fruitful harvest in that populous land. The summons is of God, and the missionary host in China is to go forward and possess the land in the absolute assurance that where the martyrs have fallen the Church shall rise in fulness and strength, and the Celestial Empire come into and form a glorious part of the kingdom of God on earth.

Among the missionaries from China were several who had endured the hardships of the siege of Peking. Miss Edna Terry, M.D., had recently spoken in the church where, owing to her reported death at the hands of the Boxers, her funeral sermon had been preached; at her presentation at the ladies' meeting it was said, “She being dead yet speaketh.” Rev. Mr. Whiting told thrilling tales, and Rev. Mr. Gamewell in an hour's talk gave a masterly description of the siege, and emphasized the marked providences by which they were saved. Rev. Mr. Sprague and wife, Rev. Mark Williams, and Miss Virginia Murdock, M.D., were of the Kalgan party who escaped by the “back door” of China over the desert of Gobi. Rev. Mr. Dreyer, of the

China Inland Mission at Ping Iang Fu, gave a vivid description of the experiences of the missionaries, especially in Tayuen, when over thirty were butchered in the open court by the officers and mob. Mr. Dreyer's party of ten ladies, two children, a sick man and himself started from Kuli-U under guard, but with the mob all around. The servants were beaten, they were robbed on the road, threatened repeatedly from day to day; the way was opened for the forty-five days' journey through the turbulent province of Honan. Traveling as prisoners, they were subjected to every indignity, while on every hand were reports of the disturbances. There came sickness, too, and the two children died. Through all this the native Christians stood nobly by their faith. Many died, many were wounded, but all stood faithful. Mr. Dreyer told of native Christians who had been obliged to drink the blood of martyred missionaries before being beheaded themselves.

Dr. Howard Taylor, son of J. Hudson Taylor, gave a brief sketch of the relation of the famine to the recent outbreaks. The drought of a year ago had stirred the Chinese of Northern Shansi to seek its cause, and they hit upon the empress dowager's deposition of the emperor. Considerable opposition to the government was developing when she took advantage of the Boxer movement to turn the popular feeling against the foreigners. Now the government is thoroughly discredited, and as the need of the famine district becomes more apparent there is an opportunity for the Christian world to prove the falsity of the charges against foreigners. In this connection reference was made to the relief fund started by the *Christian Herald*, of New York, and to be distributed by a committee of American missionaries, embracing Drs. Arthur H. Smith and Robert Lowry, and others. The meeting heartily commended by resolution this movement of Mr. Klopseh. Mrs. Taylor called attention to the fact that this famine gives promise of being even more severe than that of twenty years ago, when seventy million men and children were starving, and expressed the belief that just as out of that famine came some of the best workers in the native churches, so out of this there might come some to take the place of those who had fallen as martyrs. This, however, would come only as the churches at home made manifest their love for these very people who had committed such crimes. Dr. Baldwin referred to the universal testimony of the missionaries, even of the widows of those who had fallen, to their love for the Chinese. Not one word of harshness has been heard even from those who suffered the most.

In regard to the moot question of the wisdom and safety of sending ladies to out-stations, where no male missionary was, the testimony was that a great deal of the pioneer work of India was done by single women. Mrs. Stott, of the China Inland Mission, which has had far

the most of such agents in China, said they had been uniformly well received, and Mrs. Dr. Howard Taylor (*née* Geraldine Guinness) said that no riot had ever broken out in any mission where there were only women missionaries. Miss Irwin had worked ten years in Quang-Kio Kiangsu, on the Kuangsu River, where from the extreme east almost to the west of the province there is a chain of mission stations worked by single ladies only. In the last ten years the whole district has been evangelized by two "small-footed" women, who, with herself, had traveled many hundreds of miles by *wheelbarrow only*. She had seen over a hundred converted, and left a little church of eighty-three members. All the single women had been welcomed back by the villagers since the troubles had calmed down.

JAPAN AND KOREA.

Rev. Mr. Gring, of the Protestant Episcopal mission, gave an historical survey of the missions in that land. Mr. Scott, who spoke of the changes that are taking place in the attitude of the people toward Christianity, in the social evil, due to the heroism of Miss Peckany, who braved the hostility of the most powerful class and compelled the State to declare girl slavery illegal; in the education law or rather in its interpretation by the courts granting government recognition to schools that have the study of the Bible in their regular course. Miss Curtis told of the change in the Doshisha College, bringing it back into line with Christian life, and then spoke of the work opening up among the lower classes which constitute the great majority of the population. Miss Deyo referred to the statement by some that Japan no longer needs missions, and dwelt upon the change taking place for the worse, especially among the young, which causes the leaders great anxiety. Still there is great yearning for better things, and the children are especially easily influenced. Miss Parmalee and Miss Alling followed with evidence of the great need of temperance. It used to be that, according to Dr. Verbeck, at least three-fourths of the men went to bed intoxicated, altho this was not often manifest in public life. This is still true in a degree, and there is added more publicity, but men are awakening to the danger.

Dr. Correll referred to the impression made on Japan by Christianity as an elevation of ideal, introducing a higher, nobler conception of life. Another influence excited has been that of honesty and Sabbath observance. One man not only closed his shop, but paid his employees for seven days, taking them on Sunday to the church services as their Sunday work.

Mrs. Swallen, of Korea, spoke of the delightful feeling that comes with the new life that is coming into the experience of its ten million people. This change has been very rapid. Already there are three thousand church members and five thousand catechists who have

thrown aside their heathenism and are ready for Church membership. A great element in this has been the great circulation of the Bible and especially the work of native evangelists. Some of these are employed in cities, others go all over the country supporting themselves and preaching. Some of these are men of great power. One, a Roblen chief, has done noble work. Mrs. Swallen emphasized the fact that Korea had been forced to stand alone before she was ready for it, and needed the cordial support of Christians.

AFRICA.

There was early in the week a protracted discussion on the strategic points of missions throughout the world in the present century. Dr. Baldwin contended for Shanghai as against Peking, and Mr. Openshaw claimed that Hankou was the real center of Chinese influence, the center of railway activity, of trade, of language extension—of everything. Many other points were emphasized, as Port Said; some contended this was to be determined by present opportunity, and others that respect should be had to classes; the women of heathendom afforded the special power available against heathen society.

It was in contention for the relative place to be accorded Africa that Mr. Bunker, of Natal, sketched rapidly and vividly the strategic points along Africa's backbone, commencing with Khartoum on the Nile, already entered by many missionaries, and passing south through Uganda, where the Church Missionary Society of England has done such magnificent work; Lake Nyassa, where the Scotch societies are located, to Lovedale with its famous industrial school, and Johannesburg, where there are such opportunities as missionaries seldom see. With its bed of gold five thousand feet deep, and covering an area thirty miles in diameter, it is attracting not merely foreigners but natives in great numbers from every section of the continent. Before the war there were seventy thousand of them. Soon there will be two hundred thousand. Gathered in compounds where they are easily accessible, the missionary may preach to them seven days in the week, any hour in the day, and through them reach sections hitherto practically untouched. Following Mr. Bunker, Miss McAllister, from Liberia, defended the west coast of Africa against the charge of being so unhealthy, claiming that it was the white man's fault if he died there any sooner than he would anywhere else. One special point of value, in her view, was the character of the women of the tribes, who were perfectly competent to hold their own with the men, and did so even in matters of public interest.

At another session Mr. Bunker spoke of the result of the Boer war being freedom for native evangelists such as had never been enjoyed under Boer rule. Now these men of high character, great ability, and

the most earnest spiritual life, can go from one end of the country to another with no hindrance. Miss McAllister, who went out to West Africa as a member of Bishop Taylor's self-supporting mission, told of the utter failure of every attempt to raise coffee, make molasses, or starch, so as to support themselves, and of the great success which attended their efforts when they devoted themselves to spiritual work.

ISLAM, ISLANDS, AND INDIA.

It is impossible to summarize the sharp points of statement about all the countries. Mexico was championed by Mrs. Brown in its Pan-American relations. Hawaii changes favorable to evangelism as the result of annexation were shown by Rev. Thomas L. Gulick. Micronesia, Bulgaria, Turkey, and other lands were represented by persons long familiar with them, and one young woman, Miss Abell, formerly of Micronesia, was delegated to our new possession—Guam.

It is impossible to give even a hint of the notable utterances on India by the prominent men and women from that country. Dr. Mansell, Dr. Humphrey, Mr. Lawson, and others, with the lady missionaries, made points enough of value to fill many pages of this periodical. Dr. Downie spoke of the energy of Moslems for extension in India. The sixty millions of them in India were in close touch with the thirty millions in Malaysia and the Philippines, and the thirty millions in China, and he urged strong reenforcements to reach them. Dr. Humphrey denied that Moslems are inaccessible, or that they can not be impressed.

The features of the week alluded to above were not more valuable than were others, and have been mentioned in disregard of the "survival of the fittest." The session on Medical Missions, the discussion on the work at home, the remarkable contrasts of Christ's Kingdom with world kingdoms of Dr. Baldwin's sermon on Sunday morning, the great farewell meeting, with sixty missionaries on the platform about to depart for foreign fields, the powerful devotional meetings throughout the week, all demand, but can not receive now, becoming notice. The union publishes a full report of these sessions in "The International Missionary Index," which may be ordered of Mrs. C. C. Thayer, Clifton Springs, N. Y., at ten cents a copy.

ROLL OF MISSIONARIES IN ATTENDANCE AT EIGHTEENTH ANNUAL MEETING.

NAME.	FIELD.	NAME.	FIELD.
Abbey, Mrs. L. S.....	China.	Bechan, Miss Emily.....	Am. Indian.
Abell, Miss Annie E.....	Micronesia.	Belden, Mrs. W. H.....	Bulgaria.
Allen, Rev. Ray.....	India.	Benedict, Miss Harriet M.....	Japan.
Alling, Miss Harriet S.....	Japan.	Bliss, Rev. Edwin M.....	Turkey.
Alway, Miss Hester.....	India.	Bliss, Mrs. Edwin M.....	Micronesia.
Archibald, Rev. I. C.....	"	Bond, Rev. G. A.....	Malaysia.
Archibald, Mrs. I. C.....	"	Bostwick, H. J.....	China.
Baldwin, Rev. S. L.....	China.	Bostwick, Mrs. H. J.....	"
Beach, Rev. Harlan P.....	"	Boughton, Miss Emma F.....	"

NAME	FIELD	NAME	FIELD
Braddock, Mrs. Effie H.	India.	Lawson, Rev. H. M.	India.
Bradshaw, Rev. F. J.	China.	Lawson, Mrs. H. M.	"
Brown, Mrs. H. W.	Mexico.	Lawson, Miss Anne E.	"
Bunn, Miss Zillah A.	Burma	Lawson, Christina H.	"
Bunker, Rev. Fred. Robt.	Africa	Logan, Miss Beulah	Micronesia.
Bushnell, Mrs. Albert	"	Lyon, Rev. D. N.	China.
Carleton, Mary E., M.D.	China.	Malcolm, William, M.D.	"
Carr, Miss M. E.	Burma.	Malcolm, Mrs. William	"
Clancy, Rev. Rockwell	India.	Manly, Rev. W. Edward	"
Clancy, Mrs. Rockwell	"	Manly, Mrs. W. Edward	"
Clarke, Rev. James F.	Bulgaria.	Mansell, Rev. Henry	India.
Clark, Rev. E. W.	Assam	Mansell, Mrs. Henry	"
Clark, Mrs. E. W.	"	Mattox, Rev. Elmer L.	China.
Cole, Rev. J. Thompson	Japan.	McAllister, Miss Agnes	Africa.
Correll, Rev. I. H.	"	Merritt, C. P. W., M.D.	China.
Correll, Mrs. I. H.	"	Merritt, Mrs. C. P. W.	"
Crane, Rev. H. A.	India.	Miss La Verne	"
Cronkhite, Mrs. L. W.	Burma.	Moody, Rev. Thomas	Africa.
Curtis, Rev. W. L.	Japan.	Moody, Mrs. Thomas	"
Cushing, Rev. C. W.	Italy.	Murdock, Virginia, M.D.	China.
Darmstadt, Miss Kate	India.	Openshaw, Henry J.	"
Deyo, Miss Mary	Japan.	Openshaw, Mrs. Henry J.	"
Downie, Rev. D.	India.	Owen, Rev. William C.	India.
Downie, Mrs. D.	"	Owen, Mrs. William C.	"
Dowsley, Mrs. A.	{ India. China.	Parmalee, Miss H. Frances	Japan.
Dresser, Miss Ellen E.	China.	Parrott, Miss J. Emily	Burma.
Dreyer, F. C. H.	"	Perkins, Mrs. H. P.	China.
Faye, Miss Mary D.	India.	Phelps, Miss Fidelia	Africa.
Ferris, Mrs. Geo. H.	"	Porter, Miss Francina E.	Japan.
Fisher, Rev. A. N.	Hawaii.	Pratt, Miss Clarissa H.	Turkey.
Fisher, Mrs. A. N.	"	Price, Miss Martha E.	Africa.
Foote, Rev. Frank	India.	Priest, Miss Mary A.	Japan.
Foote, Mrs. Frank	"	Relyca, Miss Stella	China.
Foreman, Miss Emily N.	"	Riggs, Miss Mary E.	"
Freeman, Rev. J. H.	Laos.	Roberts, Mrs. J. S.	"
Freeman, Mrs. J. H.	"	Roberts, Rev. W. H.	Burma.
Gamewell, Rev. F. D.	China.	Roberts, Mrs. W. H.	"
Gracey, Rev. J. T.	India.	Selkirk, Thomas	"
Gracey, Mrs. J. T.	"	Selkirk, Mrs. Thomas	"
Griffith, Mrs. C. M.	S. America.	Schenck, Mrs. J. W.	Japan.
Gring, Rev. Ambrose D.	Japan.	Scott, Rev. J. H.	"
Gring, Mrs. Ambrose D.	"	Scott, Mrs. J. H.	"
Gulick, Rev. T. L.	Spain.	Smith, Miss Laura C.	Africa.
Hallam, Rev. E. C. B.	India.	Sparkes, Miss Fannie J.	India.
Hallam, Mrs. E. C. B.	"	Sprague, Rev. William P.	China.
Hance, Miss Gertrude H.	Africa.	Sprague, Mrs. William P.	"
Harris, Rev. Edward N.	Burma.	Stephens, Miss Grace	India.
Harris, Mrs. J. E.	"	Stone, Rev. Geo. I.	"
Harris, Rev. H.	Japan.	Stone, Rev. Geo. I.	"
Harris, Mrs. H.	"	Stone, Rev. J. S.	"
Hartwell, Rev. Geo. E.	China.	Stone, Mrs. J. S.	"
Hawkes, Miss Harriet E.	Burma.	Stott, Mrs. Grace	China.
Hickman, Rev. Frank D. P.	Africa.	Swallen, Rev. W. L.	Korea.
Holmes, Rev. Thomas	China.	Swallen, Mrs. W. L.	"
Holmes, Mrs. Thomas	"	Tague, Rev. Chas. Allen	Japan.
Humphrey, Rev. J. L., M.D.	India.	Tague, Mrs. Chas. Allen	"
Humphrey, Mrs. James L.	"	Taylor, F. Howard, M.D.	China.
Inglis, Rev. Thomas E.	"	Taylor, Mrs. F. Howard	"
Inglis, Mrs. Thomas E.	"	Terry, Edna G., M.D.	"
Irvin, Miss Grace	China.	Thayer, Rev. C. C., M.D.	Turkey.
Irwin, Rev. J. M.	India.	Thayer, Mrs. C. C.	"
Irwin, Mrs. J. M.	"	Thompson, Miss Mary A.	China.
Kelly, Miss Martha E.	Japan.	Watson, Miss Isabella	Burma.
Kingsbury, Rev. F. L., M.D.	Bulgaria.	Whiting, Rev. Joseph L.	China.
Kingsbury, Mrs. F. L.	"	Whiting, Mrs. Joseph L.	"
Knight, Rev. Walter Perry	China.	Williams, Rev. Mark	"
Knight, Mrs. W. P.	"	Williams, Mrs. George L.	"
Kuss, Mrs. B.	Russia.	Worthington, Miss M. C.	"
Kurtz, Miss Susie L.	India.	Young, Rev. Egerton R.	Il. B. India.

Total..... 156

CHRISTIAN VS. HEATHEN LIBERALITY.

BY REV. EDWARD N. HARRIS, BURMA.

Missionary of the American Baptist Missionary Union.

To institute a just comparison between the liberality of Christian people and that of the heathen in the support of religious institutions is by no means easy. To the casual observer the heathen might seem far to excel in this particular. When one sees the magnificent temples, the vast monasteries, the towering pagodas, the stately avenues and approaches erected by them in devotion to their false faiths, one is tempted to doubt whether Christians do as much in devotion to their holy religion. Even between Protestants and Roman Catholics in this country there appears a marked disparity to the disadvantage of the former, and on the foreign field the missionary is sometimes amazed to see Christian converts giving for the cause of Christ not a tithe of what they formerly spent on their heathen devotions, and giving that little grudgingly. Does our spiritual religion exercise less power over its followers than do its grosser rivals? is a question which has no doubt often suggested itself to the earnest Christian worker.

Only when all the phases of the varied problem are taken into consideration can this question receive adequate answer. First may be raised the question of fact: Do God's spiritual children really fall behind the children of darkness in giving of their means for the support of religion? As to the immense display of wealth on the part of the ecclesiastical forces of Roman Catholicism in this country, we know comparatively little of it represents the actual gifts of its adherents; and as to Christian converts in heathen lands, while a few may, because of faulty training or for some other reason, be remiss in their duty, it is probable that the vast majority respond nobly to the demands made upon them by their newly acquired faith. But amongst its converts in heathen lands the Gospel has scarcely had a chance as yet to show what it can do, and so anything like a just comparison should be taken, not between them and their heathen neighbors, but between the heathen in their own land and Christians here. And even in making this comparison much care should be taken to see that all the elements of the problem are alike. For instance, we ordinarily include under the head of Christian benevolences such contributions only as go directly for the support of the Gospel, unless indeed it be such additional contributions as are used for the support of religious education, whereas among the heathen the gifts for religious purposes usually cover the total expenditure for educational purposes in the land. The religious teachers are also generally the secular teachers, and the monasteries are quite as much schools for the youths of the land as asylums for members of the sacred order. In some countries the entire judicial system as well is in the hands of

the priests. Now if to the contributions of the Christians of America for instance were added the cost of all the school buildings that dot our land, the endowments of all our colleges, and the salaries of all the teachers and professors employed, the disparity between their contributions and those of the heathen in Siam or some similar country would seem less marked, if indeed it did not altogether disappear.

But even when due care has been taken to make the comparison between heathen and Christian liberality absolutely just as regards these and other like superficial elements of the problem, there still remain certain considerations which, being taken into account, tend to reverse conclusions which might be founded on mere outward showing.

I. While the gifts of Christian people the world over are purely voluntary, the contributions of the heathen for the support of their religions are made largely perforce of circumstances, or are the result of customs handed down from previous generations when such circumstances existed. In almost all countries which are under the dominion of heathen rulers, probably in all, except such as Japan, which have been more or less enlightened by Christian civilization, it is not, generally speaking, safe for any but those in authority to become rich, for as soon as the ordinary citizen acquires a little property it excites the cupidity of officials and magistrates, and he is subjected to any amount of annoyance of one kind or another until he is glad to disgorge his possessions. The consequence is that as soon as a man gains a little competence he must either hide it or find some other way of placing it beyond the reach of his superiors. Now it goes without saying that to most men the chief satisfaction in the possession of wealth is in the display of it. In this country if a man becomes wealthy he buys houses and lands, and indulges in luxuries quite as much to impress his neighbors as to minister to his own comfort. But in heathen countries there is one way only in which the man of means may display his wealth without danger to himself—namely, by devoting it to religious objects. Wealth so given will be respected, for in all countries by a sort of law of Corban all religious offerings enjoy peculiar immunities. The result is that what an American spends on horses and carriages and houses and lands the Chinaman or the Siamese or the Thibetan spends on his devotions, and the aggregate is, of course, enormous. So true is this explanation that it may be laid down as an almost invariable principle that the liberality of a people in matters of religion sustains an intimate relation to the character of its rulers. If they are domineering and rapacious, large sums will be spent on objects of devotion; but if they are lenient and easy-going, less will be spent on devotion and more on personal comfort.

Turning now to heathen countries which, like India and Burma, have fallen under the control of Christian nations, we shall find that

while large sums are still devoted to religious objects, this is the result of habits and customs long established, which, in the nature of the case, could not be expected to yield at once to changed conditions. The East moves slowly, and time is required to change the settled practise of centuries. Nevertheless, there is already complaint on the part of the priesthood that the contributions of the people are on the decline. It is, in fact, evident to every one that independently of the aggressions of Christianity, heathenism is languishing. Of course several generations will yet be required to overcome entirely the power of customs established under centuries of heathen rule, but it is safe to say that even if the enlightening influences of the Gospel and of Christian civilization were never to reach a single heathen country, and nothing but absolute security of life and property could be assured to the people, the resulting freedom from fear alone would, in the end, tend to the enfeeblement of the entire heathen system.

II. While Christian people are accustomed in greater or less degree to do their alms in secret, expecting to receive their reward from their Father in heaven, the heathen are wont to perform their devotions before men—to be seen of them. My acquaintance with heathenism is confined chiefly to Burma. That acquaintance leads me to believe that from end to end of that land never a Buddhist prayer is offered, never a Buddhist alms is given, in secret, and I have little doubt that the same might be said of similar acts of devotion in all other heathen lands. That the left hand should not be allowed to know—should not, in fact, be made to know—what the right hand doeth is an unheard-of, an unthought-of, thing. The whole system of heathenism is built up as an appeal to the selfishness and vanity of man. If a worshiper goes to the pagoda, he rings a gong before him to proclaim his coming. If an offering is to be made, it is presented with an ostentation and display that to the Christian onlooker is ludicrous and amazing. If one is to undergo penance of any sort, it must be done out in the open where every one can see it. While the heathen may seem lavish in their gifts, a little scrutiny reveals utmost economy of expenditure in view of the extravagant returns expected in the form of glory from men. Surely, as it is written, they have their reward; and without hope of the reward we may well believe they would not do the works. The practise of piety and philanthropy for their own sakes is unknown among them. The hypocrisy of some professing Christians is doubtless sad enough, but it is as nothing compared with the shameless lack of sincerity on the part of the heathen. Many are their forms of religion, but not one of them has what we mean by religion. A young man once asked me why we should send missionaries to the heathen to teach them Christianity when they already had such good religions of their own. He was an ungodly man of slight education and accustomed to associate with

rude men, being a horse-jockey by trade, but I knew him to have some degree of sincerity, so I replied to his question, using language which I knew he could understand:

There are many churches in this country, but might you not belong to any or all of them and still not be any the better for it? But wouldn't it be a good thing for you if you had religion, real religion? Just in the same way it is a good thing for the heathen to get religion. They have their religions in abundance, but they still need religion, and that is what we go to teach them.

This is an absolutely true representation of the case. There are many heathen religions, some of which have been greatly admired, but not one of them teaches religion, and all the deeds of righteousness that have ever been performed in the name of these heathen religions have had as their object in some form, not the practise of righteousness and virtue for their own sakes, but for the glorification of self.

III. While among Christian people religion is practised as a virtue, among heathen people it is practised as a vice. All vices are the perversion of certain virtues, or at least of certain functions the right exercise of which is virtuous. It is not, perhaps, so generally recognized that not only some but all virtues may be perverted so as to become corresponding vices. And the more intellectual and spiritual the virtue, the more subtle and destructive is its vice. The gambling vice is the perversion of the incomparable virtue which in its higher manifestations is called Hope, worthy peer of Love and Faith, and it exerts a power over its victims incomprehensible to those who are not touched by it. How is it that men can take pleasure in casting the dice when they know it to be a mathematical certainty that in the long run they will lose? How it is that they should be willing to lose, to stake all they have and more, to risk the happiness of wife and children, to face disgrace and even death itself, merely for the sake of the mental excitement or irritation of uncertainty and suspense, is something that is not to be understood of those who have not experienced the gambler's intoxication; but it is nevertheless a fact, and this vice is the most subtle and powerful of all the vices commonly recognized in civilized lands. I believe that those missionaries who have had most intimate acquaintance with heathenism in its subtler manifestations will bear me out in saying that there is a vice of religiosity common among heathen peoples which holds a more powerful sway over its victims than any of the commonly known vices, and it is this which largely gives to heathenism its power. There is undoubtedly implanted in every human heart a religious instinct, but heathenism is always the perversion of this instinct, never its rightful exercise. It is a vice from the power of which those practising it can be delivered by Divine grace alone.

Now the indulgence of a vice is an entirely different thing from the practise of a virtue. Virtue is naturally economical. It is the vicious who are extravagant. If, then, it should be shown that the heathen expends vastly more on the indulgence of the vice of religiosity than the Christian does in the exercise of the virtue of pure and undefiled religion—which I do not concede—it nevertheless need occasion no surprise, and need give rise to no thought of admiration for the heathen nor of condemnation for the Christian.

THE ANTICLERICAL MOVEMENT IN SPAIN.*

BY PROF. A. BEAUMONT, PARIS, FRANCE.

For the last two years Spain has been in the throes of an important movement on the part of the clergy against the bishops and higher ecclesiastics. The name "Anticlerical" has been chosen by the authors of the movement, tho in reality it might be called an "Anti-Papal" movement.

The leading spirit of this bold struggle for freedom is an eminent Spanish priest, Pey Ordeix. He was born in Vich, in the north of Spain, took his degree in the University of Salamanca, and for a number of years was a parish priest in Mallorca and Barcelona. He was first aroused by the arbitrary acts of the Bishop of Mallorca against a number of earnest priests who had the good of the people at heart. Next he inveighed against the rapacity of the same bishop and several of his colleagues, who, not content with robbing the poor people, also insisted on extorting all sorts of contributions out of the clergy. The despotism of the bishops became so offensive to this fervent apostle that he began to combat them openly in a weekly paper which he published and called *El Urbion*. This paper was soon suppressed by the Bishop of Mallorca, and Pey Ordeix then went to Barcelona. Here he founded a second paper, which was also suppressed, and then a third, *El Cosmopolita*, which was condemned last November. A climax was reached when the Bishop of Barcelona ordered all his priests to keep a monthly balanced account of the donations they received for masses. Pey Ordeix rose up and said:

"If the bishop takes all his priests for robbers, why does he not suspend them? And if he wants us to keep an account of every little gift we receive for his inspection, why does the bishop not also publish an account of his receipts, and, above all, of the way he spends his money and fabulous wealth, for our inspection?"

Pey Ordeix was supported in his indignant protest by about two hundred priests of the diocese of Barcelona, and the bishop became so frightened that he called upon the government to arrest the refractory priests. The government took some steps in that direction, but halted for fear of a general disturbance. Pey Ordeix was publicly suspended by the bishop, and forbidden to enter a church. The heroic priest replied:

"You forbid me to enter the church? Well and good; I can speak to the people in the theaters and public halls just as well as in a church. You forbid me to administer the sacraments, but I am free to preach the Gospel in the open air, on the streets and public highways. The day when I respected your tyranny and rapacity is over, and I shall go forth with as many friends as will follow me to preach Christ and the Gospel."

Pey Ordeix has become a hundred-fold more popular since the bishop suspended him than he was before. Not only do immense crowds gather at all times to hear him, but nearly two-thirds of the clergy of Barcelona are eager to support him and help his cause. During the months of February and March he went from town to town addressing sometimes audiences of several thousand people and rousing popular indignation against what he calls the yoke of clericalism. Like Luther, when he first broke loose from the Church of Rome, Pey Ordeix seems to be still

* Condensed from *The Converted Catholic*.

groping in the dark as to his ulterior direction, but one thing is plain, he hates clericalism, and tho he does not seem to realize it fully himself, clericalism is Romanism in the Catholic Church. In the first week of March he delivered an address to nearly two thousand people at Villanueva, at which the mayor and a number of government officials were present. His speech was one of the most fiery and impressive that could be imagined, and after he finished the people almost trampled on each other in their enthusiasm to go and shake his hand and encourage him in the good work. The following are some extracts from his speech:

"I have come to speak against clericalism, and I shall do it without beating about the bush. In the clerical theory the idea of a God disappears, for the cleric usurps the attributes of God for himself. He strips God of His prerogatives and assumes them himself, calling himself infallible, so that we are supposed to believe blindly everything clericalism asserts. The clericalist calls himself indefectible, by which he means that even when he tells us falsehoods we must believe them true; his assertions are held to be incontrovertible, and not only what he says, but also what he does, must we approve. Such is the clerical idea; in the parish it is the parish priest who is infallible; the bishop claims infallibility for the diocese, and the Pope for the whole Church and all Christianity. They tell us to believe all they say blindly; to reverence all they do; to obey in everything they command; never to distrust, never to criticize, never to judge their actions or their motives. What do they do but set themselves up in the place of God? Is this not claiming omnipotence and omniscience for humanity? Clericalism supplants God in the human conscience; it dethrones Him in order to take His place, and in place of religion it gives you the priest.

"They speak very much and very piously of God in order to conclude by saying, 'I am God!' (Enthusiastic cheers greeted the speaker all through this part of his discourse.)

"Clericalism wants to suppress the individuality in every man by making him a blind, obedient beast. It wants you to sacrifice your reason, and with your reason your intelligence. When the priest says black is white you are to believe him, for is he not your superior? Is he not your God? With reason they also take away liberty; you are not to know why anything is commanded; you are not to know why you ought to obey. You are supposed to be as a stone in their hands, like a beast that they can move and place where they like, and this is their ideal of human perfection and liberty. (Applause.)

"Clericalism wants your conscience for itself. No individual is supposed to have a conscience, to be allowed to choose between right and wrong. All conscience is in the hands of the superior, who claims to be infallible. In the place of a man clericalism sets up a beast without knowledge and without liberty. What I am telling you is not an invention. I am taking these facts from the catechism, where you can all see them. These are the doctrines taught in the seminaries, and which the bishops want us to teach you. And they want you to be especially blind and obedient, and to bring all the money you can to the church without looking at it, without counting it. And then they raise an outcry when we preach against their infamous traffic, when we wish to drive the buyers and sellers out of the temple. Clericalism wants us to become mute, and when we were not silent they persecuted our periodicals and excommunicated the pages that held them up to infamy. (Loud applause.)

"They say that we lie, and yet do you not hear them in their pastorals, in their sermons, always crying out for what is yours? They want everything; they say it is for God, for pious purposes, but it is for themselves. They pretend to be poor in order to get alms from the poor; they set themselves up as agents for the souls of purgatory, as representatives of the saints in heaven to have your alms, to induce you to pull out your purse, and to offer it to them on the pretext of piety and religion. (Applause.)

"And then they have the audacity to say that you can not do without them; that in case the priesthood should fail you would no longer have

any communication with God; thus they make themselves lords and masters of heaven and of earth. As you see, even in politics they want everything. Religious government, they say, is to political or civil government what the soul is to the body. As the body should not move without a command from the soul, so there should be no civil government without the intervention of the priest. Thus it happens that the parish priest assumes the functions of the mayor of the town; the bishop becomes governor of provinces; the nuncio becomes king; and the pope becomes emperor, claiming whatever else is on earth. They do not use the title of king or emperor; they want to have the power without the responsibility. The privileges are for themselves; responsibility, obedience, and slavery are for the laymen. This theory has been effectually put in practise by invisible threads called the confessional, the pulpit, and spiritual direction of souls. The family, the city, the nation, is moved by these secret strings, and no one dares take a step without the intervention of the priests. These men plunge into the very depths of consciences, and there they exert their despotic, blind, absolute, and inquisitorial dominion. (Prolonged and reiterated applause.)

"In a country, alas! where such theories have been put in practise there is no God; the clergy is God. All the scapulars and medals you are told to wear, with holy water sprinkled over them, are nothing but symbols of your slavery, symbols of idolatry. You are reduced to stupid, ignorant beasts without conscience, without virtue, and without honor. The most apostolic virtue is to obey blindly and to act like a brute. (Applause.) Why should it not be so, when among the greatest criminals in history we can mention popes, such as Sixtus IV., who had the Medicis assassinated (1478), and that in the very church where he was saying mass, and at the moment he raised the host in sacrilegious mockery? What are the virtues that such models can command?

"You have your political organizations. Fight clericalism whenever and wherever you can. Keep together. Call in whoever wishes to help you in the good work in your own way. You fight clericalism in politics, and we shall fight it in religion with the habit and the cassock, which we persist in wearing in spite of the bishops and excommunications. Let us all, cleric and lay, pursue the same end. Let us work together like brethren. And I beg you, wherever you see a poor priest, wandering about alone, outlawed by the clerics, excommunicated and suspended because he is anticlerical, give him your hand; comfort him; let him be your friend. Let him be a cleric, but a decided enemy of clericalism and its vices." (Loud and prolonged applause.)

The enthusiasm excited by the discourse of Pey Ordeix was indescribable. It was midnight before the hall was cleared, and it was remarked that two members of the Spanish Cortes were present and applauded him throughout, accompanying him after the address to the railway depot. The lecture created a sensation in the Catholic press, and as Pey Ordeix has since given three or four lectures a week in Barcelona and neighboring places, the whole north of Spain is in a ferment, and on many occasions the people have formed in the streets and marched *en masse* to the Jesuit convents and threatened to destroy them.

As is evident from his discourse, Pey Ordeix, while calling himself merely anticlerical, is in reality a staunch Protestant. He can not attack the infallibility of the popes and bishops as he does the doctrine of purgatory, the wearing of medals and scapulars, and the confessional, without putting himself outside the pale of the Roman Catholic Church. Words matter little; the important thing is that in a priest-ridden country like Spain a deep, popular agitation such as this should at last be started, and as Pey Ordeix has large numbers of fellow priests on his side, who support and encourage him, it is likely that the movement will have lasting and beneficial results.

JEWISH MISSIONS AT THE CLOSE OF THE 19TH CENTURY.*

BY REV. LOUIS MEYER, HOPKINTON, IOWA.

In the closing year of the eighteenth century no regular missionary labored among the Jews, and only one society for the purpose of bringing the Gospel to the Jews was in existence. The Institutum Judaicum in Halle, founded by the pious Callenberg in 1728, for the preparation of missionaries to the Jews, had been abandoned in 1792, a victim of the rapidly increasing German Rationalism. The Moravians, who had entered upon the work among the Jews with great enthusiasm in 1739, sending Rabbi Samuel Lieberkucher to Amsterdam to preach the Gospel to his Jewish brethren, had become discouraged and abandoned the work, soon after the death of Count Zinzendorf in 1760. The Esdras Edzard Institution in Hamburg, founded in 1667, was the *only* society, so far as we know, which labored for the evangelization of the Jews during the closing years of the eighteenth century, and which could report a few conversions almost every year. In England, France, America, and all other countries, no attention was paid to the benighted Jew. While the Gospel was carried with ever increasing zeal to the heathen, the children of Abraham seemed to be forgotten.

Yet God had not forgotten them! The morning was very near. Joseph Samuel Christian Frederiek Frey, predestined by the Lord to become the father of modern Jewish missions, had been baptized in 1798, and the beginning of the nineteenth century found him in the Missionary Seminary in Berlin, where he was preparing himself for the preaching of the Gospel. Before the century had far advanced the Lord opened the way, and in 1805 he began to preach the Gospel to the Jews in London, under the auspices of the London Missionary Society. In 1809 the London Society for Promoting Christianity Among the Jews was formed by Frey, Way, and others, and soon missionary societies for the evangelization of the Jews were founded in all parts of the world. The New York "Society for Ameliorating the Condition of the Jews" received its charter on April 14, 1820. The Berlin "Society for Promoting Christianity Among the Jews" was formed in 1822. The Basel "Society of the Friends of Israel" saw the light in 1830. The year 1838 brought an increased enthusiasm for the evangelization of the Jews, when McCheyne, Bonar, Keith, and Black were sent out by the Church of Scotland "to visit and inquire after the scattered Jews." To the Church of Scotland God gave the great honor to first undertake Jewish work *as a Church*, and she started her first missions among the Jews in Pesth and Jassy in 1841. Since then, society has followed society for the evangelization of the Jews, denomination after denomination has obeyed the Master's call to preach the Gospel to the Jew, until now, in the closing days of the nineteenth century, we find one hundred and nineteen societies for the evangelization of the Jews, employing more than eight hundred missionaries in two hundred and forty-six stations (see my "Christian Efforts Among the Jews" in *Jewish Era*, April 15, 1900). Of these societies we find thirty-seven in Great Britain, eighteen in Germany, five in Scandinavia, four in the Netherlands, two in France, seven in the remaining parts of Europe, two in Africa, six in Asia, four in Australia, and thirty-four in America.

* Condensed from the *Jewish Era*, Chicago.

The most encouraging thing, as we consider the Jewish missionary field, is perhaps the fact that during the century so many *denominations* have entered upon the Jewish work *as such*, and we hope and pray that the day may not be very far off when Jewish work shall have the same rank with foreign missionary work in the councils of the churches. The following denominations are to-day engaged in Jewish work (we add the year in which the work commenced): The Episcopal Churches of England (1815), Ireland (1889), Australia (1890), and America (1842, resp. 1878), the Church of Scotland (1840), the Free Church of Scotland (1843), the Presbyterian Churches of England (1871), Ireland (1841), Australia (Victoria 1896), and America (1870), the Lutheran Churches of Germany (1822, resp. 1871), Scandinavia (1856 and 1865), and America (1878), the Reformed Presbyterian Church of North America (1894), the United Presbyterian Church of North America (1899), and others. The oldest society is the Esdras Edzard Institution in Hamburg, founded in 1667.

The largest society, and the most influential of all, is undoubtedly the London Society for Promoting Christianity Among the Jews (Church of England), founded in 1809. It employs 226 missionaries in fifty stations and has an income of about \$190,000. The largest undenominational society is the Mildmay Mission to the Jews in London, founded by Rev. John Wilkinson in 1876. It employs sixty-five workers in nine stations, and has an income of \$45,000. Its chief work is the free distribution of the Hebrew and Yiddish New Testament.

Among the numerous missions in the United States the Chicago Hebrew Mission deserves especial mention, not so much on account of the magnitude of the work, as on account of the wise and prudent management, and the great influence it is exerting upon other missions. It is interdenominational, and was established in 1887 by that great lover of Israel, William Blackstone.

When we look at the *manner in which the Gospel is brought to the Jews*, we find several things of great interest. In general, the preaching of the Gospel is considered the chief means of reaching the stiff-necked Jews—and so it ought to be—and, in addition to preaching, all the larger societies sustain well-ordered schools, reading-rooms, and free dispensaries. Since the Jews are an intellectual people and in general well educated in their religion and language, the distribution of literature claims a more prominent place in Jewish work than in any other, and the missionary to the Jews has to be well supplied with New and Old Testaments and tracts in the different languages used by the race (Hebrew, Yiddish, German, Russian, Spanish, etc.). Rev. John Wilkinson, of the Mildmay Mission in London, was led by the Holy Spirit to distribute the New Testament (in Hebrew and Yiddish) freely among the scattered Jews, and he has done a great work during the last decade of the nineteenth century. It is well worth our notice that to-day any worthy missionary to the Jews is provided freely with Hebrew and Yiddish New Testaments by the Mildmay Mission, of which the Chicago Hebrew Mission is the sole agent in this country. During the last years Marcus Bergmann has translated the Old Testament into Yiddish, and a society has been formed for the distribution of this quite expensive book.

Since the work is considered peculiarly difficult, men are continually looking around for new methods of work. The late Mr. A. Ben Oriel, of Jerusalem, wrote and printed pamphlets of his own, and sent them by mail to "educated, wealthy and busy" Jews. William Greene, of the

Postal Mission to the Jews in London, approaches the Jews in personal letters, while A. E. Abrahamson, of the *Hebrew Christian Message* in London, asks Hebrew Christians for testimonials of their religious experience, and sends these testimonials to the Jews. Wurts & Brown, in Philadelphia, started in 1898 the Jewish Bible Shop-Window Mission. Open Bibles in Hebrew, Yiddish, German, and Russian, as well as tracts in different languages, are laid in the show-window of a store in the Jewish quarter to attract the passing Jew. The pages are turned every day to cause inquirers to return, and Bibles, New Testaments, and religious papers are distributed freely by the person in charge of the store. Bible shop-windows of this kind are established in eight or nine cities of the United States, and claim to have abundant success. It is too early to say whether these shop-window missions are a step forward or not. Dunlop, of Philadelphia, established, in 1898, "Open-Air Work Among the Jews," traveling over the country and preaching to the Jews in the streets. Professor Stroeter became, in 1899, an "Evangelist in Israel," and is now traveling and preaching in Russia and Poland.

In regard to *the amount of money* which is spent annually in missionary work among the Jews, we can give only an estimate. We believe that during 1899 about one million dollars was spent.

It now remains that we consider *the field itself*. Missionary work among the Jews is to-day carried on in every part of the world, and wherever the Jew is found to-day the Gospel is preached to him. Yet while some parts of the field have only one missionary for more than two hundred thousand Jews, other parts are simultaneously occupied by missionaries of different societies, which often not only fail to work in harmony, but oppose each other vehemently. We hope that the new century will bring about harmony among the different societies, so that the field may be properly divided and cultivated, and money be no longer squandered by sending new missionaries to fields already occupied by other societies.

If we look at the state of the soil—that is, at the attitude of the Jews toward Christianity and toward the missionary who brings the Gospel to them—we can naturally only speak in general terms, which admit of exceptions in particular localities. Yet we can truly say that the attitude of the Jews toward Christianity is far more favorable in the present day than it has been at any period since Apostolic times, and the hostile opposition of the orthodox, as well as the reformed, or rationalistic Jew, is greatly diminished and mitigated. But we must be careful to discern between the attitude toward Christianity and the attitude toward the missionary. In regard to the latter we can only say that very much depends on the missionary himself. The Hebrew Christian meets naturally greater difficulties than the Gentile, for the old prejudice against the "apostate" Jew remains unchanged, although the progress of civilization has covered it a little. Add to this prejudice the fact that Gentile Christians, especially in America, often think that any Jew who claims to be converted is a missionary whether he be educated or not, and that many missionaries sent out in this manner, whether they be frauds or not, are a hindrance to real missionary work among the Jews; and you have the main reason why work among the Jews is to-day not as prosperous as we would like to see it. The last years, however, have taught the Christians the lesson that Jewish missionaries must be just as well prepared for the work as missionaries to the heathen,

and the Institutum Judaicum Delitzschianum in Leipzig, the Institutum Judaicum in Berlin, and other schools of the same kind are steps in the right direction.

In general, however, the attitude of the Jews toward the missionaries has become an attitude of polite inquiry, and tho the audiences in Jewish mission chapels are still small, vehement interruptions and open outbreaks of violent hostility become less and less frequent. Open-air preaching seems to be most offensive, tho it is quite successful in particular localities. Missionary schools and kindergartens are well attended, free reading-rooms are heartily welcomed, and both have certainly a softening influence upon the Jewish people; and even the curses of the enraged rabbis can no longer keep their sick parishioners from the free dispensary and the Christian hospital. The Zionist movement seems to me a great hindrance, rather than a help, to missionary effort among the Jews, since it puts great emphasis upon the fact that "the acquisition of a publicly and rightly assured home for the millions of persecuted Jews" is the only salvation of Israel. The true cause of Israel's suffering and dispersion—the rejection of the Lord Jesus Christ—is left out of the account, and the Jew is taught to look for temporal prosperity only. The great annual gatherings, however—the Zionist congresses, which are attended by ever-increasing numbers of Jewish delegates from all parts of the world—give the missionaries good opportunities to speak to the delegates individually of the true salvation of Israel.

After all, when we look over the field, we can truly say, "The fields are white to harvest." And the laborers? They are few; but the day is breaking. The Church of Christ is awakening from her long sleep and is coming to a knowledge of her long-neglected duty to the Jew.

And as the nineteenth century closes we stand with grateful hearts as we look over the Jewish field, and we exclaim, What has God wrought in the last century!

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"—Rom. xi. : 12, 15.

THE CHINESE REFORM EDICT.*

SIR ROBERT HART'S EPITOME OF THE EXTRAORDINARY DOCUMENT.

Principles shine like sun and star, and are immutable; practice is a lute-string, to be tuned and changed. Dynasties cancel one procedure and substitute another; succeeding reigns fall in line with the times and conform to their requirements. Laws, when antiquated, lose fitness and must be amended to provide for the security of the State and the welfare of the people.

For decades things have gone from bad to worse in China, and what calamity has been the result! But, now that peace is on the eve of being re-established, reform must be taken in hand. The Express Dowager sees that what China is deficient in can be best supplied from what the West is rich in, and bids Us make the failures of the past Our teachers for the conduct of the future.

The so-called reform of the Kang gang have not been less mis-

* From *The Christian Work*.

chievous than the excesses of the hybrid Boxers, and beyond the seas he is still intriguing; he makes a show of protecting Emperor and people, but in reality he is trying to create palace dissension!

The fact is, such changes mean anarchy and not good government, and lucky it is that Her Majesty came to Our rescue and in a twinkling arranged matters. If anarchy was thrust aside, let it not be thought Her Majesty forbade reform. If We Ourselves were intending changes, let it not be supposed We meant to sweep away all that was old! No—Our common desire was to select the good which lay between; mother and son are of one mind—let officials and people fall in line!

The Empress Dowager has decided to push on reform, and, as a preliminary, sets aside such hampering distinctions as ancient and modern, native and foreign; whatever is good for State or for people, no matter what its origin, is to be adopted—whatever is bad is to be cast out, no matter what be its antiquity.

Our national fault is that we have got into a rut hard to get out of, and are fettered by red tape just as difficult to untie. Book-worms are too numerous, practical men too scarce; incompetent red-tapists grow fat on mere forms, and officials think that to pen a neat dispatch is to dispose of business. Old fossils are continued too long in office, and openings are blocked for men possessing the talents and qualifications the times require. One word accounts for the weakness of the Government—selfishness; and another for the decadence of the Empire—precedent. All this must be changed!

Those who have studied Western methods have so far only mastered a smattering of language, something about manufacture, a little about armaments; but these things are merely the skin and hair—they do not touch the secret of Western superiority—breadth of view in chiefs, concentration in subordinates, good faith in undertakings, and effectiveness in work. Our own Sage's fundamental teachings—these are at the bottom of Western method. China has been neglecting this, and has only been acquiring a phrase, a word, a chip, a quality; how expect people to be prosperous and State to be powerful?

Let the high officials at home and abroad report within two months on these points, and let each submit for our inspection what he really knows and what his experience really suggests! Let them compare native and foreign institutions and procedure, whether affecting Court, Administration, People, Education, or Military matters; let them say what is to be done away with, what is to be changed, what is to be added, what is to be adopted from others, what is to be developed from ourselves; let them advise how national reforms are to be made a success, how talent is to be encouraged and employed, how expenditure is to be provided for and controlled, how the soldiers are to be made what they ought to be!

After perusing their reports, we shall lay them before Her Majesty, and then select the fittest proposals and give real effect to those that are selected.

We have before now called for advice, but the responses were either concocted from newspaper sayings or the shallow suggestions of Dryasdusts, this one opposed to that, and none of them useful or to the point. What we call for now is something that shall be practical and practicable.

But even more important than measures are men; let men of ability be sought out, brought forward and employed!

What must be insisted on as a principle is that self shall be nothing and public duty everything, and, as procedure, that the real requirements of real affairs shall be so dealt with as to recognize fact and secure practical result. Hereafter, let the right men be selected, and let high and low cooperate!

We Ourselves and the Empress Dowager have long cherished these ideas, and now the time has come to put them in force. Whether the State is to be safe or insecure, powerful or feeble, depends on this. If officials continue to trifle, the statutes will be applied. Let all take note!

EDITORIALS.

The Y. M. C. A. Jubilee.

The jubilee of the American Y.M.C.A. was celebrated in Boston from June 11-16, and awakened great interest. The purpose was to set forth the growth in numbers and influence of the whole Y. M. C. A. movement in America, the adaptation of the organization to reach and mould young men physically, intellectually, and spiritually, and to train them both for active spiritual work and leadership. Delegates were present from Europe, Asia, Australia, Africa, and South America. The work in cities and among railroad men, students, colored people, in army, and navy, and foreign lands, and the missionary aspects of the work were all embraced in this showing. President McKinley and the Lord High Commissioner from Canada, Bishop Potter of New York, presidents of colleges, Principal Booker T. Washington, and others were on the program, or sent letters of interest and salutation. A son of Sir George Williams, Mr. Howard Williams, was present in behalf of his father, the founder of the Y. M. C. A., and Earl Kinnaird were among the London representatives. The exercises elicited great enthusiasm.

The Mohunk Conference.

The Arbitration Conference, held at Mohunk by invitation of Mr. and Mrs. A. K. Smiley, was large and influential. One fact was presented of great interest: that the Supreme Court of the United States, which, at its first session had not one case brought before it, is now one of the world powers. All present rejoiced that the International Court at The Hague is ready to act and established as such. In the platform adopted it is said:

"No war between great and

highly civilized powers has occurred within thirty years. During that period more than a hundred disputes between nations have been submitted to arbitration, and in no case has any appeal to force for the execution of decisions been necessary."

The following paragraph from the platform deserves careful attention and permanent record:

"The Conference expresses its sense of the great importance of making the tribunal of arbitration effective, not for the repression of diplomatic action, but for precluding warfare where diplomacy fails. It is essential that cases which threaten to lead to war should be promptly brought before this court, and it is highly important that minor disputes, which nations may be less reluctant to submit to adjudication should also be brought before it, in order that precedents may be created, and that the custom of appealing to the court may be speedily and firmly established. We wish that the United States might be foremost in submitting cases to the tribunal which they have had such an honorable share in creating. We would call the attention of all who mold public opinion to a special opportunity, that, namely, of strengthening the feeling in favor of arbitration during the critical period before the court shall have come into full activity; particularly should laborers who bear the brunt of wars, be induced to use their collective power to prevent them. In like manner should Chambers of Commerce, Boards of Trade, Bankers' Associations, and organizations of manufacturers and merchants in specific lines of business, as well as individual financiers, be induced to use their power for the same object. Such action is called for in behalf of their own interests, and in behalf of those greater interests of humanity which are in a sense under their guardianship."

Another Zionist Conference.

The Fifth Zionist Congress is to be held again in London this summer, and All Souls' Church is put at its service by Rev. F. S. Web-

ster, the rector. Jews are expected from all parts of the continent and the lands of their dispersion, and a large supply of the Yiddish Scriptures are to be prepared for circulation at the congress and during the solemn festivals and Day of Atonement in September. It is therefore proposed to reprint the illustrated Epistle to the Hebrews, which is now complete with Old Testament references, and prefaced with Leviticus xvi. and Isaiah lii: 13 to the end of chapter liii, setting forth the Atonement of the Messiah. A united missionary effort will be made to circulate these Scriptures, and some 100,000 copies will be needed; £5 will pay for more than a thousand copies of the above important portions of Scripture, and the same sum pays for a hundred copies of the complete New Testament. Only the printers and binders receive payment for this work, so that every penny that is subscribed goes directly toward the production and free circulation of the Word of God.

Anti-Papal Movements in Europe.

All Europe has been moved by uprisings against the Roman Catholic Church. We have already referred more than once to the agitations in Austria and France, and in this number give an account also of the uprising in Spain.

In Austria the movement has assumed a semi-political aspect and has shaken the foundations of the empire. Recently it has taken on a decidedly Protestant aspect and thousands have allied themselves to reformed churches. It looks as if the days of papal supremacy were numbered unless that hierarchy changes her methods and demands to suit the occasion. In Italy the revolt has been less open and marked, but no less real. There has been a quiet but increasing

defection among priests and people both in connection with Protestant propaganda and quite independent of it. In France the priests who have left the Romish Church and become Protestants have been especially numerous, and this has so alarmed the Church as to call for active measures to stop it. Spain is the last to join in the cry of "Away from Rome!" and there it is more anti-clerical in name but no less anti-papal in fact.

In countries where she has had full sway, Rome and her emissaries have long stood for oppression, repression, and depression. Enlightened reason revolts against the dictation of pope and priests, therefore the people are kept ignorant. Superstition helps to fill the coffers of the Church, and the confessional gives added power to the clergy. Priests with great power too often find the temptation to abuse it too great, and become selfish, indolent, and vicious. Therefore the people are degraded rather than elevated.

But in many places they await only a leader to revolt from the iron hand of Rome. The evidences of the effect of priest-rule are too potent and numerous to require argument to prove its baneful effects. There comes a time when the people weary of selfish and incompetent teachers and leaders, and desire to see the Church purified, the State freed, and their children educated. The crisis has already come in Austria—it is coming fast in Spain and France, and will yet come in Italy. In Spanish America the State and Church are separate with few exceptions, and individuals at least are seeking the light. Let us pray that with the exit of papal dominion there will enter a reign of righteousness, and that the people will look to God as their ruler and Christ as their Savior and their Guide.

Saved from Shipwreck.

Mr. Henry Frost and Walter Sloan, who left Shanghai April 23d, after a very blessed visit to China in this crisis of the China Inland Mission work, on the second night out, between 3 and 4 o'clock A.M., suffered shipwreck and narrowly escaped with their lives. A few extracts from Mr. Frost's letter, received June 11th, will be of interest. He writes May 9th, from the steamer *Balaarat*, near Hong Kong:

While we were all asleep the noble vessel upon which we journeyed ran suddenly into a fog, and in a moment later went hard on to some submerged reefs, and then crashed into a mass of jagged rocks. We felt the vessel sinking slowly beneath our feet. Mr. Sloan was first on deck, going up without dressing, and presently returned to tell us that we had run into an immense pile of rocks, the tops of which could just be seen through the darkness and fog. The dear fellow then put his arm over my shoulder, and with beaming face said, "Well, dear brother, I think we are going to have the privilege, at last, of seeing the King." So it did seem as if our turn, along with Mr. Cooper and others, had come to finish our course with joy, and, aside from the first horror of the thought of being drowned, the prospect was only bright and beautiful and blessed. So Satan was defeated from the first. Three hours later we had found what God could do in delivering the soul that trusts in Him, for He not only gave rest and peace and joy, but also snatched us out of the very jaws of death. An hour after the accident occurred we were all safely away from the steamer in the life-boats, and an hour and a half later, when morning dawned, we saw what was nothing less than a miracle—that God had lodged the vessel between two great rocks, one at the bow on the port side and one at the stern on the starboard side, so that the steamer could not turn over either way; and, as the tide went out, she rested upon a reef, so that she could not sink further. And there she lies still, her bow torn into ribbons for thirty feet back, her hull full of holes, her deck opened, the water in the hold, engine-room and in other parts, a total and unrecoverable wreck, but still above water, and a silent witness to the fact that God can save the lives of the saints. Truly it was a marvelous deliverance, such as has awakened the wonderment not only of ourselves, but also of godless and otherwise thoughtless men.

We were safely landed upon a beach upon the evening of the day we were wrecked, and stayed there in roughly constructed tents for three days, the men having slept for the first night in the open, and a passing steamer rescued us then and kept us aboard for two days until the P. & O. steamship *Coromandel* was sent to take us aboard and to save what could be saved from the wreck.

Mr. Nasmith and I have lost almost all our luggage; the only thing he has being a box of curios (!) and the only thing I have being my trunk, which I had carefully packed with my overcoat, rug, and other things as use-

less, so far as present need is concerned. Poor Mr. Nasmith has nothing but his clothes he stands in, and I am in about the same condition. My Bible I did save; but my photos, the manuscript of the "Story of the Mission in North America," and my Bible Readings are all gone. This last to me is a serious loss, for it will take me years to gather together again what I had before. Mr. Nasmith has taken the spoiling of his goods in a beautiful spirit, as he did also the shipwreck, being calm and happy through it all. As for myself, the spiritual blessings obtained from our experiences have been so rich and deep and sweet that any loss or discomfiture has seemed scarcely worth thinking about. I did think I had been blessed in this last visit to China beyond the point of experiencing anything fuller or better; but what has occurred has exceeded all. Truly, since God appointed it all, I would not have been without the experience for anything. It has been a wonderful discovery to find out what God can do for the soul in time of need, and how sweet even death may become when the Lord's rod and staff comfort you. All life will be different to us from this time on, because of the memory it will hold. I do trust we may never lose the sacred influences which have been so richly and graciously granted to us.

Rev. Dr. Maltbie D. Babcock, of New York, who died, at 43 years of age, in a Neapolitan hospital, was a noble-hearted friend of missions. A memorable sentence of his address before the Ecumenical Conference, New York, will be recalled when, speaking of the heathen, he said: "You are wronging unborn children by not putting the light in the faces of their fathers and mothers." Now is the time to work for the generations coming into paganism, that when they come they may not remain pagan, but may find an easy highway into Christianity already prepared for their childish feet. Dr. Babcock sought to keep himself in what he called an "aseptic condition" for his work as a Gospel minister. Being invited by some gentlemen friends to smoke, he excused himself tactfully by saying that a tobacco odor would unfit him for delicate ministries to the sick and dying. And, to the offer of an opera box during the season, he made similar reply, that he must keep himself spiritually aseptic—a noble ideal for a worker for God which may well be commended to every minister and missionary.

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

A HISTORY OF AMERICAN BAPTIST MISSIONS.
By E. F. Merriam. Baptist Publication
House in Philadelphia.

Gammell's History, issued over a half century ago, was a valuable book, and full of both information and inspiration. But as it is now over a century since Baptist missions began, and 87 years since the American Baptist Missionary Union was formed, there is ample room for a new volume like this, which in 23 chapters gives us the account of the Burmese mission, the work in Assam, Southern India, Siam, and China, Japan, Africa, Europe, and South America, Mexico, Cuba, and the Philippine Islands, as well as much interesting history of the Baptist denominational work, in home missions, publication, woman's work, etc. Mr. Merriam's work will be a helpful contribution to the centennial volume which will undoubtedly follow when the century of American Baptist missions has been completed. The story of the Teluga work has perhaps no superior for fascinating interest in all the history of the mission century, and occupies chapter xiv. It is told here anew with fresh attraction and power.

TWO THOUSAND YEARS OF MISSIONS BEFORE
CAREY. By Lemuel Call Barnes. The
Christian Culture Press, Chicago.

This book supplies a decided lack, and is a capital piece of work. The effort has been to be at once careful and accurate and catholic in spirit. The author has gone to original sources for information, and the book gives evidence of pains and patience. It aims to trace the apostolic succession of missions and missionaries through the entire period of Christian history. As for half this time all missions originating in Europe were necessarily Roman Catholic, the succession must be traced through

Romanists; and many will think that too much confidence is placed in the testimony of Romish writers, and in the somewhat careless methods of compiling these statistics. But the book will be to many a revelation, for very little is known of that long period stretching between the apostolic days and the Reformation era, and Christians are but half acquainted with the noble efforts of the Moravians and others long antedating Carey's sermon at Nottingham. We commend this book to students of missions who desire to trace the many links that make the one chain from the beginning until our own day. The book has both a chronological table and a Bibliography at the close.

DIE MISSION IN DER SCHULE. By Von Gustav
Warneck. 9te Auflage. Gütersloh, C.
Bertelsmann. 1901. 8vo, 203 pp.

This little volume is a classic in mission literature. Its author easily stands at the head of writers on theoretical mission problems and as the occupant of the only chair in a German university devoted exclusively to missions (*i.e.*, in Halle), as the author of many mission works, and especially of the only scientific treatise on this subject written on an extensive scale (his three large volumes on *Missionslehre*), and for 28 years the editor of the thorough *Allgemeine Missions-Zeitschrift*. Warneck is the leading mission authority on the continent. This volume, as indicated by the sub-title, "A Handbook for Teachers," has a practical purpose in view—namely, to furnish the teacher of religious instruction in school, college or seminary with the outlines of the theory and historical data which he needs for his work. After discussing the right of missions to a

claim in an educational curriculum and the proper methods of teaching them there, Warneck answers the fundamental questions as to the character and purpose of Christian missions, and this is followed by a brief tho thorough exposition of the mission ideas of the Scriptures, both in the Old Testament in historical order as developed by the various writers, and then more extensively in the New, special attention being devoted to the teachings of Christ and to an analysis of the Acts. This is followed by a brief survey of the history of missions, in which special attention is given to the methods and manners prevailing at different times and practised by different communions; and then comes a chapter instructing how missions may be taught in connection with religious instruction, especially on the basis of Lutheran catechism, and in connection with the teaching of geography. The last two chapters, on the German colonies and on the mission work of Germany, are of special interest to the author's people. We believe that a translation of one of the earliest editions of this excellent handbook was published in English, but a new version of this enlarged edition with data and detail to date, and wonderfully rich in material for the student of missions, is really with some slight change a desideratum in our English literature.

G. F. S.

SOULS IN PAWN. Margaret Blake Robinson. 12mo, 308 pp. \$1.25. Fleming H. Revell Co.

New York life furnishes abundant material for sermons and stories, humor and pathos, tragedy and comedy. These elements are woven into Miss Robinson's book in a very interesting and skilful fashion. In the course of the narrative she takes occasion to introduce many helpful thoughts on Christian life

and work. The reality of divine healing; the wisdom of limiting rescue work (as a rule) to those of the worker's own sex; the crankiness of some excellent people; the error of those who "trust the Lord for their daily bread" and live at the expense of others; the true way to deal with falsehood and hypocrisy; and many hints concerning work for prisoners and girls—these and other subjects are suggestively touched upon.

The story has many excellent points, and not a few weaknesses. The spirit is thoroughly Christian, and tends to inspire the reader to a more consecrated life. *

MUHAMMED'S LEHRE VON DER OFFENBARUNG, QUELLENMÄSSIG UNTERSUCHT VON DR. OTTO PAUTZ. J. C. Hinrich'sche Buchhandlung, Leipzig, Germany. VIII. 304 pp. Preis, 8 Mark.

Otto Pautz, Ph.D., of Ratzebuhr, Pomerania, Prussia, has published a work on Islam and its Doctrine of Revelation, founded on first-hand study of the sources, which has been very favorably received.

The growing intimacy of relations with the Eastern world is directing special attention to the study of Mohammedanism. This not only includes one-fifth of the Indian populations, and that the proudest fifth, as having once been rulers of India, but even in China is a more powerful influence than is commonly supposed.

This growing interest in Islam has called into existence in Germany a number of new periodicals, dealing in large part with Mohammedanism. †

LITTLE CHILDREN IN BLUE AND WHAT THEY DO. By Florence I. Codrington. Illustrated. 8vo, 77 pp. 2 shillings. Marshall Bros., London.

Few more charming missionary books than this has been published for children. It has the interest of "Alice in Wonderland," with the value of being fact, not fiction. It describes the children in the province of Hu-cheng, China, tells where they live, how they look, their homes, their joys and sorrows, their beliefs and education, and much else. By reading it, children old and young will become interested in Chinese children and in missions, in spite of themselves. *

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Phillips Brooks House. A structure bearing this name has been

reared in the Harvard grounds to commemorate one of the most eminent in the long list of Harvard's alumni. The house is used in part to furnish accommodation for undergraduate religious societies and other philanthropic associations, 4 such societies having permanent quarters in the building. The "Brooks Parlor" on the ground floor is used for social gatherings; the professors' wives, for instance, have afternoon teas there for the undergraduates, and there the latter may receive their visitors. There is also a "study," with books and writing-tables, and a little hall for formal meetings named after the late Dr. Andrew Preston Peabody. In the large vestibule is placed a bust of Bishop Brooks, and over it is the inscription: THIS HOUSE IS DEDICATED TO PIETY, CHARITY, AND HOSPITALITY IN GRATEFUL MEMORY OF PHILLIPS BROOKS. Another inscription gives in brief outline the events of the Bishop's life, and a third inscription characterizes him thus: "Majestic in stature, impetuous in utterance, rejoicing in the truth, unhampered by bonds of church or station, he brought by his life and doctrine fresh faith to a people, fresh meaning to ancient creeds. To this university he gave constant love, large service, high example."

Work for Sailors. According to the Seventy-third Annual Report of the

American Seamen's Friend Society that organization has chaplains and missionaries in Denmark and Sweden; at Hamburg, Antwerp, Genoa, and Naples; in the Madcira Islands; at Bombay and Karachi, India; at Yokohama, Nagasaki,

and Kobe, Japan; Valparaiso, Chile; Buenos Ayres and Rosario, Argentine Republic; Montevideo, Uruguay; in Gloucester, Mass., in New Haven, Conn., in New York City, Brooklyn Navy Yard, Norfolk, Wilmington, Charleston, Savannah, Galveston, Mobile, Pensacola, New Orleans; in Astoria and Portland, Oregon; in Seattle, Tacoma, and Port Townsend, Washington. During the year ending March 31st the society sent out 292 loan libraries, of which 95 were new. The total number of volumes in these libraries is 12,556, and of new volumes 4,085, available during the year to 3,609 seamen. The whole number of new libraries sent out is 10,812, and the reshipments of the same 12,869, making in the aggregate 23,681. The number of volumes in these libraries, 586,812, has been accessible by first shipment and reshipment to 415,724 men. The number of libraries placed on United States naval vessels and in United States hospitals up to date is 1,069, containing 39,049 volumes; and these have been accessible to 125,313 men. In the stations of the United States life-saving service are 161 libraries, containing 6,293 volumes, accessible to 1,315 keepers and surfmen.

Baptist Missions. The total receipts of the American Baptist Missionary

Union last year were \$543,650. The churches on the mission fields contributed \$490,495, only a small part of which was included in the receipts of the Union, so that the total expenditure on the missions was about \$1,000,000. The churches in connection with the Union number 1,912, with 206,746 members, and 112,668 scholars in the Sunday-school. Of these 927 churches and 105,212 members are in heathen lands; 6,741 were baptized last-year

in the missions to the heathen, and 5,280 in the European missions; a total of 12,021. In the missions to the heathen there are 3,482 native helpers, and 36,335 scholars in the mission schools. The largest number of baptisms were in the Telugu mission of South India, 2,223; Burma coming close after with 2,113. The largest percentage of increase was in Africa, where the 953 baptisms in the Congo mission represent a growth of almost 50 per cent. in the year. The total number of missionaries reported is 472, including one who has gone to open new work in the Philippine Islands.

Baptist Home Missions.—The society having these in charge reports 1,199 missionaries and teachers, of whom 2 are in Alaska, 8 in Puerto Rico, 9 in Cuba, 20 in Mexico, 43 among the Indians, and 144 among the Negroes.

Southern Baptist Foreign Missions. The Southern Baptist Missionary Convention, at its recent forty-sixth annual session, gave this summary of work in foreign lands to date:

COUNTRIES.	Churches.		Missionaries.		Ordained Native Helpers.		Unord'd Native Helpers.		Baptisms.	Memberships.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
China...	24	19	30	12	37	13	200	2,440		
Africa...	6	4	3	2	7	2	33	382		
Italy....	24	3	1	....	26	....	104	615		
Mexico...	36	7	8	14	16	1	208	1,314		
Brazil...	35	8	9	12	20	1	449	1,932		
Japan...	2	5	5	1	4	3	15	90		
Total	127	46	56	41	110	20	1,009	6,773		

Foreigners in Massachusetts. Of the 448,572 immigrants in this country last year, 39,474 came to the Bay State. more than to any other except New York and Pennsylvania. Italian, Hebrew, and French constitute nearly one-third of the Massachusetts contingent. The Home Mis-

sionary Society now aids the preaching of the Gospel in 9 languages within the bounds of this Puritan commonwealth. There have been notable advances among the Armenians. The 9 French churches report 30 additions by confession, while the German work in Clinton and Fitchburg has been particularly fruitful. Mr. Vaitses continues his effective work in behalf of the Greeks, of whom there are no less than 3,000 in Lowell. Congregationalism also has its roots in the midst of Norwegian, Swedish, and Italian elements in our population, while the Polish element is not overlooked.

Presbyterian Missions. The last year closed with a missionary force numbering 715, of whom 299 are men, and 416 women. The native force numbers 583 ordained preachers and licentiates, and 1,258 other helpers, making a total of 1,841. There are now 636 native churches, with 41,559 communicants—4,481 having been added during the year; and 718 schools are maintained, with 25,910 pupils. There are in Sabbath-schools 38,137 pupils, and 84 students are preparing for the ministry. The Board has 117 mission stations and 1,182 out-stations, distributed through 13 different countries.

The Gospel in Alaska. In this "newest" portion of the area of the Union are found something more than 25,000 Indians and Eskimos, of whom 7,000 are Protestants, 13,735 are under the care of the Greek Church, and about 500 are Catholics. Ten Protestant societies are at work: the Presbyterians with 8 stations, 6 missionaries, 11 teachers, 8 schools with 570 pupils, and 950 church members; the Moravians with 12 missionaries and 778 members; the Episcopalians with a bishop and 4

missionaries; and, besides, Baptists, Congregationalists, Methodists, Quakers, and Swedish Lutherans. The Greek Church receives \$60,000 a year from the Russian government, and yet is steadily declining in influence.

A New Synod In 1872 the Presbyterian Board sent its first representatives to our neighbor republic, and the Presbyterian Church, South, followed two years later. The work has been so successful that 4 presbyteries have since been formed, 3 of them by the Northern Church, and all these united this year in sending petitions to the general assemblies asking assent to the organization of an independent synod of the Presbyterian Church in Mexico. The request was granted, and commissioners were appointed to bear to the new synod the congratulations of the mother churches.

Orphans in Cuba. One of the results of the reconcentration policy of Spain was the appalling number of Cuban children left homeless and helpless. The insular government acted promptly and energetically in its establishment of a special department for the care of these children, and assumed the guardianship until sixteen years of age of every destitute child legally committed to its charge. However, the need was still hard to compass. In 1899 Mr. Elmer E. Hubbard (for five years a missionary in Japan, and having given special attention to work for orphan children there) went to Matanzas and rented a small house, making a home for twenty boys. This Matanzas Industrial Home has grown, until there are now fifty children in two houses, one for boys and one for girls, who are sent to school and receive Christian training, care,

and instruction. Mr. Hubbard has had a hard struggle to support the home. Once, when funds ran very low, he took the opportunity that offered of earning a dollar and a half a day by putting on the roof of a new Methodist church nearby, rather than close his own doors. When a freshman in Ann Arbor, Mr. Hubbard and his chum boarded themselves for 71 cents a week, but he writes he could do it in Cuba for 50 cents. The food at the school, consisting mainly of wheat (which the boys clean, grind, and roast) and of fruit, costs but 5 cents a day apiece. Two dollars and a half a month will feed, clothe, educate, and train one child.* Appeals from other parts of Cuba are coming to Mr. Hubbard for the establishment of a work like his at Matanzas. In Cienfuegos, out of a population of 30,000, there are 1,400 poverty-stricken widows with children. At Cardenas the mayor states that there are 50 orphan children greatly in need of homes. What it will mean to Cuba to have these children come under the influence of a good Christian home, instead of growing up uncared for waifs, without training or responsibility, is beyond estimate.—*The Outlook*.

Presbyterianism in Brazil. The first Presbyterian church in the state of Santa Catharina, Brazil, was organized December, 1900, with 14 members, at San Francisco, one of the ports. At Florianopolis, the capital, another church was founded on the first Sunday of the new century, with 35 members. Mr. Lenington says that the two men who were ordained elders belong to different political parties, were formerly bitter opponents, who scarcely spoke

*Any who are interested in aiding this charity may get fuller information by writing to Miss Grace Williams, Secretary, 610 Williams Street, Nashville, Tenn.

to one another, but "they are new men in Christ Jesus and cordially embraced each other" on that "joyous Sunday." Among additions to this church during the year were 6 young officers of the Brazilian army.

EUROPE.

The Greatest The British and Bible Society. Foreign Bible Society is not only the oldest (1804), but also has the largest income (\$1,107,075 last year), and prints the largest number of copies of the Word. In 1900 the issues were over 4,900,000 copies. For the eighth time the annual figures have exceeded 4,000,000—in 1899 they were over 5,000,000 copies. Out of every 100 copies issued last year 17 were Bibles, 27 were New Testaments, and 56 were Scripture portions, chiefly Gospels or Psalters. The sales by over 850 colporteurs in 30 different countries exceeded 1,600,000 copies, while 616 native Christian Biblewomen in the East read the Scriptures to 40,000 women every week, and taught 2,700 to read for themselves. Every great British foreign mission is supplied from this source with the bulk of the Scriptures it needs for its work abroad. Thus, the S. P. G. draws Scriptures in 60 languages; the C.M.S. in 80; the L.M.S. in 50; the W.M.S. in 40; Presbyterian missions in 50, etc.

Zenana Bible and Medical Mission. At the recent annual meeting it was reported that this society employs 154 Europeans, 197 native teachers, nurses, etc., and 92 Biblewomen, at 36 centers in India. There are 66 schools, with 3,739 pupils; access was had to 5,446 houses, with 2,883 regular pupils under Christian instruction; the Biblewomen also visited 1,035 villages. At the hospitals in Lucknow, Patna, Benares, etc., 20,047 patients and 61,634 dis-

pensary attendances were reported. It was stated that the society's income had reached £20,634, the largest on record, besides £3,747 raised in India.

The C. M. S. The income of this 1900-1901. foremost of missionary societies reached a total of \$1,681,434 (£323,686.) These figures tell something of the story of growth: Stations, 541. European missionaries: Ordained, 421; lay, 151; wives, 356; ladies, 343, total, 1,271. Native clergy, 375; native lay teachers, 7,515; native Christian adherents (including catechumens), 281,640; native communicants, 75,854. Baptisms during the year, 18,693. Schools, 2,325; scholars, 104,401. Medical work: Beds, 1,493; in-patients, 11,730; visits of out-patients, 689,639. The figures are approximate, as no returns have been received from some of the missions. Twelve European missionaries were admitted to the diaconate by the Bishop of London, 1 by the Bishop of Uganda, 1 by the Bishop of Lahore, and 2 by the Bishop of Western China, and 26 native Christians were ordained.

The S. P. G. The Society for the 1900-1901. Propagation of the Gospel dates from 1701, and has had a noble career, and does work not only in behalf of British subjects in divers far-off lands, but also for the benefit of the unevangelized. The number of ordained missionaries, including 12 bishops, on the society's list is 761—that is to say, in Asia, 254; in Africa, 196; in Australia and the Pacific, 54; in North America, 169; in the West Indies and Central and South America, 52; and 36 chaplains in Europe. Of these 131 are natives laboring in Asia, and 52 in Africa. There are also in the various missions about 2,900 lay teachers, 3,200 students in

the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The income last year was \$891,980.

Livingstone College. An institution which has been established for 7 years for the purpose of training foreign missionaries in the elements of medicine and surgery, has recently become an incorporated society, under the title of Livingstone College. New premises have been acquired at Knott's Green, Leyton, and it is intended that this building should be a permanent memorial in London to the work of Dr. Livingstone. About £4,000 have been subscribed, but it is believed that another £4,000 will be required to complete the work.

Wesleyan Missions. According to the last report, the Wesleyan Society has now 319 principal stations, and 2,406 chapels and other preaching stations, the staff consisting of 365 missionaries and assistants, 3,262 teachers and other paid agents, and 6,095 local preachers, Sunday-school teachers, and other unpaid agents. There are 48,711 church members, with 13,597 on trial for membership, and 96,501 scholars. The year's income on current account has been with a trifling balance brought forward, £135,494. The Women's Auxiliary for Female Education in Foreign Countries and other benevolent purposes has expended £14,499, besides furnishing school material, clothing, etc., to many parts of the mission field.

United Free Church Missions. For the first time the work of this body (recently formed by the coalescence of the Free Church and the United Presbyterians) appears.

The more important figures are found in the table which follows:

Total income.....	\$548,230
Foreign mission fields.....	15
Ordained European missionaries.....	110
European medical missionaries.....	34
Women's Society missionaries.....	96
European evangelists.....	52
Total European agency.....	202
Ordained native pastors.....	38
Native licentiates.....	15
Native evangelists.....	537
Native teachers.....	1,062
Other helpers.....	102
Women's Society teachers.....	474
Biblewomen and other women helpers.....	135
Total native agency.....	2,363
(In addition there are 114 missionaries' wives.)	
Principal stations.....	153
Out-stations.....	673
Members in full communion.....	42,133
Candidates or catechumens.....	13,282
Attendance at eight colleges and schools.....	57,677

The "New Reformation" in France. In a recent issue of *Le Siècle*, M. le Pasteur Robert, of Pons, Charente Inférieure, had a remarkable letter on the campaign for freeing France from the clerical yoke. As founder and director of L'Œuvre de Pons, M. Robert is a well-known and highly esteemed worker. Addressing M. Y. Guyot, he writes:

Everywhere Protestantism is being expounded, I may say revealed; for it is absolutely unknown to three-fourths of our fellow-countrymen, and it meets with sympathy. The Reformation in La Corrèze is not an isolated movement. La Saintonge has been for several years the center of a most fruitful Protestant propaganda. Several evangelical stations have been established in Les Charentes in response to the wants and appeals of the Roman Catholics themselves.

I was led to establish the mission at Pons, five years ago, in consequence of the sympathy for Protestantism which was excited in that part of La Saintonge by the conversion of a priest, M. l'Abbé Bonhomme, curé of Saint Palais de Pholien. We have received many invitations from 34 communes situated in a circumference of from 20 to 25 kilometres around Pons.

In consequence of this missionary activity, 14 Protestant stations have been organized in connection with the parish of Pons, where there was not a single Protestant by birth. Nearly a thousand Roman Catholics have become Protestants, not alone by showing sympathy to us, or by attending our services occasionally, but by signing themselves as members on our register, and formally

abjuring Catholicism. The number of Protestant parochial electors at Pons are 5 times as many as they were 3 years ago; they have increased from 29 to 142. The funds for carrying on the work come from the members.

In a long letter in a later issue of *Le Siècle*, the writer describes the rise and remarkable progress of the new Reformation, especially in Les Charentes, and then observes:

The movement would have been much more intense, and would have spread with much greater rapidity, but for the failure of pecuniary resources. Meeting-houses and temples were not sufficiently numerous for the new converts. "If we could be sure of pastors," say the villagers, "we should be many more in numbers." Forty heads of families in Médillac petitioned for regular worship in their midst; but months passed before anything could be done in the way of meeting their demand. The harvest is great and the laborers are few.

Good Cheer *Journal des Missions Évangéliques* Protestants. for January (the organ of the Paris Missionary Society), reviewing the century which has expired, dwells on the marvelous expansion of the society's work, especially during the last ten years of the century. It notes that through this development of missionary work the whole of French Protestantism has been quickened with new life, has felt a new appeal to energy and sacrifice, a new source of healthy emotion, of duty, and of blessing. No less remarkable has been the constant growth of the society's resources, the miracle, six times repeated, of a large deficit cancelled almost as soon as it became known. And it concludes thus: "The society will keep its mission fields, and will fulfil its work, as long as it can count among its directors and friends a sufficient number of hearts determined to embrace all this great work in faith, love, and prayer. Such hearts are the real missionary society and its true strength. Its unity and its life are constantly

renewed in them; and in their souls are prepared and accomplished the deliverances which it experiences."

Protestants in Spain. One of the best-known Protestant missionaries in Spain was until recently Pastor Fritz Fliedner, a son of the famous founder of the Kaiserswerth Deaconess Home, and himself a prominent figure at international conventions of the Evangelical Alliance. Pastor Fliedner, who died recently, made his headquarters in Madrid, where he had been conducting excellent schools and a successful Protestant publication house, which has done much to spread Protestant literature throughout the peninsula. He also established congregations and missions in a number of places. In addition to the English-Spanish and the German-Spanish congregations resulting from the efforts of these men, there exists also the *Iglesia Española Reformada*, a number of Protestant communions established and led by Bishop Juan Bautista Cabrera, who years ago was ordained by the Archbishop of Dublin. He aims at the organization of a purely native Protestant Church in Spain. Formerly a Catholic priest, he has become strong exponent of the Evangelical cause. One of his leading principles is that the work should be done only by native Spaniards and not by foreigners, as only the former can successfully accomplish the ends desired. All these movements have in their employ colporteurs, who spread Bibles and evangelical literature wherever possible. Aid also comes from the periodical Protestant press, of which *La Luz* and *El Cristiano* are leading representatives. Numerically the Protestants of Spain are not strong, but intrinsically the cause is stronger than surface indications might suggest.

Home Mis- On account of
sions in the phenomenal
Germany. growth of cities in
Germany, the home

missionary problem has become a most serious one. Berlin has risen to a fourth place among the world's cities; Munich has reached 500,000, a growth of 22 per cent. in five years; Hamburg has increased by 12 per cent., and ranks fourth among ports. Manheim has increased by 43 per cent., Stettin by 50, Posen by 58, and Nuremberg by 60. While in 1871 there were but 8 cities with a population of over 100,000, there are now 33. During the same period Frankfort-on-the-Main has grown from 60,000 to 300,000.

A German "The Society for
"S. P. G." the Propagation of
the Gospel" has
been organized by a number of Lutheran pastors and laymen, who have been impressed by the needs of their Catholic fellow-countrymen and the duty of carrying on active evangelistic work among them. The society will aim at deepening the conviction among evangelical Christians of their responsibility to the Catholics around them. It will seek to strengthen the hands of pastors working in districts of mixed Protestant and Catholic population. It will do its utmost to help those working in strongly Catholic districts, to find able pastors, and to cultivate warm congregational life. The Scriptures and Protestant literature will be widely circulated. Evangelists and Bible colporteurs will be employed. It will undertake the spiritual care of Catholics who have joined the Evangelical Church, especially the care of priests who may leave Rome. Two societies, working on a similar but narrower plan, are already in existence, which this new society will not

supersede but strengthen. The Gustavus-Adolphus Association exists to support Protestant pastors in Catholic districts, while the Evangelical Bund seeks to prevent any interference with the rights of Protestants, and keeps the evangelical public informed of movements in the Catholic Church affecting their interests.

Statistics of There are now in
German Germany 23 Prot-
Missions. estant missionary
societies, with 551

main stations, 880 missionaries, 96 female missionaries (unmarried), 136 ordained and 4,169 other native helpers, 369,493 Christians, and 89,103 scholars in 1,829 schools having 2,610 teachers. First year's receipts at home, 5,367,127 marks; outlays, 5,449,276 marks (about \$1,350,000). This is about 1-14 of the missionary (Protestant) receipts throughout the world. Thoroughness and sobriety in the missionary work are German traits; as wealth increases liberality will no doubt in due time be added.

ASIA.

For the Energetic colpor-
Jews tage work is being
in Smyrna. carried on in
Smyrna by the

agents of the London Society for Promoting Christianity among the Jews. Two weekly services are held on Saturday mornings and Sunday evenings. These are very well attended. The small mission chapel has often been quite full on Saturdays, the Jewish Sabbath. It has been of no infrequent occurrence that between 40 and 60 adults have attentively listened to the message of the atonement. A sewing-class for women has been commenced in order to get at the Jewesses in Smyrna, of whom there are about 10,000. On Thursday evenings a number of Jews attend

the singing practice, which is always commenced and closed with prayer in the name of the Lord Jesus.

Sultan and the Zionists. Dr. Herzl, by invitation, saw the Sultan of Turkey at his palace, and was by him decorated with the order of the Medjidjie in May last, and presented with a pin set in brilliants. The exact results are not yet divulged. Dr. Herzl "offered considerable monetary payments in consideration of definite security of tenure, and what practically amounts to internal governing rights over great tracts of land"; and Zionists, it is said, received the greater part of what they wanted, so it is rumored; but until the next Zionist congress the truth will not be known. Meanwhile this step—the interview with the Sultan—awakens very deep interest, and is really a notable event.

Let Britons Bestir Themselves. In a recent anniversary address, the Bishop of Newcastle uttered to his countrymen these solemn words: "Was the appeal ever made to a nation so forcibly as it is made to us? What nation has ever had so world-wide a dominion? Consider that great dependency of India, with its 300,000,000 of souls so lately devastated by plague and famine! God has blessed our labors in India, and yet so far more has America realized the need of winning India to Christ that, as I have frequently said before, a hundred years hence, if England and America send out missionaries to India in the same proportion as during the past 30 years, *India*, for which Great Britain is primarily responsible, *will owe its Christianity more to America with its various Christian bodies than to all the societies*

of Great Britain and Ireland combined, and I am not willing that this reproach should remain."

Islam in India. More than one-third of the adherents of Islam are in India.

Nowhere else are Moslems so accessible. Nowhere else is there such immunity to the missionary from hostile resistance to his work and from lawless effort to destroy the result of his labor. Nowhere else is the Moslem, from the force of circumstances, so powerless for mischievous aggression and malevolent resistance to the peaceful efforts of evangelism. Perhaps in no other land do we find Islam in a more orthodox form, and with so many followers in a reasonable and enlightened frame of mind to meet the advances of the missionary in the prosecution of his work. Perhaps no land has yielded so many converts to Christianity with so large a number of enlightened and faithful workers for Christ.—REV. T. G. SCOTT.

South India Statistics. These figures are for the C. M. S. Diocese of Travancore and Cochin, giving a comparative view for the last decade:

	1890.	1900.
Stations.....	152	210
Clergy { Europeans.....	10	11
{ Native pas-		
{ tors.....	19	28
Agents (of all grades, {		
{ males and females) }	264	597
Baptized.....	22,388	35,910
Catechumens.....	3,549	5,977
Communicants.....	6,553	10,713
Schools.....	189	258
Scholars.....	6,351	12,269
Income locally raised		
from all sources.....	Rs. 8,789	Rs. 20,715

Buddhist Morality. Toward fellow-men Buddhist morality is based on the notion of the equality of all; respect is to be paid to all living beings. The 5 rules of righteousness which are binding on all followers of the Buddha are:

1. Not to kill any living being.
2. Not to take that which is not given.

3. To refrain from adultery.
4. To speak no untruth.
5. To abstain from all intoxicating liquors.

To these are added 5 more for members of the order, viz.:

1. Not to eat after midday.
2. Not to be present at dancing, singing, music, or plays.
3. Not to use wreaths, scents, ointments, or personal adornments.
4. Not to use a high or a broad bed.
5. To possess no silver or gold.

The American Marathi Mission. The annual report of this flourishing mission of the American Board has recently appeared and is full of interest. Toward the close of the report is given the number received to communion at the close of each period of five years. Thus in 1835 the number was 18, in 1860 it was 373, in 1890 it was 858, and in 1900 it was 2,928. Similarly, a comparison of mission statistics for the years 1875 and 1900 is full of encouragement. Every department shows an increase, thus:

Missionaries.....	From	27	to	37
Stations.....	"	6	"	8
Out-stations.....	"	57	"	124
Churches.....	"	23	"	49
Pastors.....	"	15	"	23
Preachers.....	"	5	"	25
Bible readers.....	"	28	"	47
Biblewomen.....	"	15	"	93
Teachers (men and women).....	"	48	"	301
Schools.....	"	51	"	159
Pupils.....	"	965	"	7,946
Contributions (Rs.).....	"	2,129	"	7,206
Communicants.....	"	868	"	4,877
Baptized children.....	"	741	"	3,738
Total of Christian workers.....	"	112	"	499
Villages in which Christians live.....	"	133	"	373

"Compelling Them to Come In." May their tribe *not* increase. A missionary writing from Naini Tal, in

North India, says: "Every Sunday, from 12 to 2, a most remarkable meeting is held by the Tibetan mission. The Bible injunction of 'compel them to come in' is literally put into practise. Sunday is the great market-day, which numbers of Tibetans attend, to buy and sell. A number of workers station themselves all along the streets, and as soon as they spy one, by main force (withal with smiling

face) they are forthwith dragged into the meeting-room and made to sit down. I was so amused to see one and another just bundled in, their loads taken off their backs, and seated on benches, till the place was full. Then hymns were sung, and short, straight talks given to the audience. They bear it in wonderfully good part, for instead of taking offense they consider it quite a joke. I do believe many on that day when the Lord comes will thank God for being *compelled* to hear the Gospel."

Martyrdom of Blind Ch'ang. The "Blind Apostle of Manchuria" is also among those who have won a martyr's crown. He and a deacon were seized by the Boxers and dragged to a temple. There they were told to worship the idols and burn incense. The deacon yielded, but old Ch'ang would not. He told his persecutors, "I can only worship the one living and true God." When commanded to repent, he said, "I have repented already." When asked if he would believe in Buddha, he answered, "No, I believe in Jesus Christ." "Then you must die," they said, and as the sword came down to behead him Old Chang was singing a hymn. Many of the Roman Catholic converts also showed great steadfastness.

Memorial Service to Martyrs. Dr. Maud Mackey, of Peking, sends home an account of the memorial service

which was held at Paotingfu, March 23d. On the desolate site of the old cheerful compound a temporary enclosure had been erected and arranged for the occasion, not by Christian hands but by Chinese of the city. Upon an arch at the entrance were characters signifying, "They held the truth unto death." Inside, pots of beautiful flowers stood on tables,

and scrolls and banners decorated the matting walls. The 2 Roman Catholic priests in the city also sent flowers, with a kind letter of sympathy. There were present at the service 18 missionaries, representing 4 missions; Chinese Christians, some of them from Peking; French and German army officers and Chinese officials at Paotingfu. Mr. Lowrie gave his address in Chinese, Mr. Killie, Dr. Wherry, and others taking part in English. A German band furnished low, sweet music. "Asleep in Jesus" was sung in English and "I'm but a stranger here" in Chinese. On the day following a similar service was held at the south suburb.

A Hint from The Berlin correspondent of the *Daily Chronicle* sends home an

article contributed by Sir Robert Hart to the *Deutsche Revue*, in which this sage suggestion is made to heralds of the cross laboring in China:

"Would it not be better for missionaries to distinguish between essentials and non-essentials, and to resist every temptation of divesting their environment of its local character, or the individual of his nationality. European domestic manners and customs may appear of great significance to missionaries themselves, but not one of them has anything to do with the salvation of the soul, or with heaven. The object of missionaries should be to make the Chinese Christians, but not Occidentalists."

Catholic Martyrs. In addition to the long list of Protestant missionaries

who were slain in the Boxer uprising, this one also should be scanned, relating to Roman Catholic loss of life, which was sent to *The Independent* by Rev. A. H. Smith. He suggests:

"It will be seen that the aggregate appears small in comparison with the former, but this is not owing to the sparsity of their numbers, nor, in most instances, to their early escape, tho in some cases (as in Paotingfu) this took place. It appears rather to be due to the greater size of the Roman Catholic flocks, and to the circumstances that in numberless cases they have extensive establishments which they had defended with earth ramparts, deep ditches, and rifles or even foreign machine-guns. The number of such places successfully defended is at present unknown, but is certainly not a small one, and thus far we happen to have heard of but two instances where these defenses failed."

LIST OF ROMAN CATHOLIC LOSS OF LIFE IN THE BOXER UPRISING (FOREIGNERS).

PROVINCE.	Men.	Women.	Total.
Manchuria.	10	2	12
Shansi	5	7	12
Mongolia...	7	..	7
Chili	4	..	4
Hunan	2	..	2
Peking	7	..	7
	35	9	44

A Spiritual Awakening Rev. Eugene S. Booth, Principal of Ferris Seminary of the (Dutch) Reformed Church Mission, Yokohama, Japan, writes under date of June 11, 1901:

TELL IT OUT TO THE CHURCHES: "The Holy Spirit has come upon the churches in Japan!" This is the thought that is upon the lips of many missionaries in this land today. And why? Because wonderful things are being done daily. Missionaries meet one another and say, "It is wonderful, wonderful." "I cannot understand it!" Thank God, we don't have to understand it. Our eyes have seen and our

ears have heard, and the things we have seen and heard we bear witness. God the Holy Ghost is moving upon the hearts of the Japanese in a marvelous way. The oldest missionaries have never seen anything like it in the history of Protestant missions in this country. Other lands and islands have in the past borne testimony to similar eagerness on the part of the people for the salvation of God, but never before Japan. Eighteen years ago Japanese pastors and helpers received a manifest baptism of the Holy Spirit, following the Osaka General Missionary Conference, but the people were not moved as they are now. Since the Tokyo General Missionary Conference, held in October last, there has been among missionaries, Japanese pastors, and helpers a "stirring up of the Gift" that is in them, and the result has been marvelous in our eyes. Nearly all evangelical missionaries, Japanese pastors, and helpers have fallen in line with the organization of the general committee appointed by the conference to inaugurate a twentieth century general evangelistic movement.

Much preparation had been made and much material prepared. More might have been prepared, but both fund and agents were limited. About three weeks ago in Tokyo, in the Kyobashi Ku district, a sound was heard, not of a "mighty rushing wind," but of the coming together of comparatively a large number, many of whom were young people and children. Backsliders and lukewarm Christians were awakened from the sleep into which they had fallen; meetings were continued daily. A poor dumb boy was among the company. He read the tracts and saw the faces of the people. The matter was explained to him. He became an evangelist by distribut-

ing notices of the meeting and tracts. The church became overcrowded, other churches in the neighborhood were opened, and on Saturday, June 8th, I attended the workers' meeting, which is held daily at 3 P.M., and learned that there were then 20 places for daily evening services, and it was proposed to increase the number to 30 this week. From the reports that came in it was ascertained that on the previous evening 187 had expressed a desire to learn more of Christianity; 618 had expressed such desire since the previous Sunday. More than 2,000 have been brought under instruction, many of whom may reasonably be regarded as converts, having had more or less previous intellectual knowledge of the Gospel.

For two weeks the blessed work has been carried on in Yokohama with similar results. The people are willing, and even glad, to come to the meetings. Street preaching has been possible through the orderly behavior of the auditors, and only once, so far as I have heard, have the police interfered, and when that was brought to the attention of the authorities, assurance was given that no further interference need be feared so long as care was taken not to interfere with traffic.

The secular daily papers have given reports of the meeting in a friendly and sympathetic spirit with favorable comments. TELL IT OUT TO THE CHURCHES!

AFRICA.

Rome in the Dark Continent. The late Cardinal Lavigerie's "White Fathers" have now in Africa 50 stations, with a staff of 249 missionaries, 132 nuns, and 642 catechists. This body of more than 1,000 workers has gathered 67,190 neophytes and 180,080 catechumens.

The "White Fathers" also control 184 schools, with nearly 6,000 children. The order is fed by 2 training colleges in Jerusalem, which together have 139 students.

The North Africa Mission. This society has now 150 agents—men and women—in North Africa generally, besides 130 in Egypt. This mission was initiated in the year 1881 by Mr. George Pearse, Mr. Guinness, and Mr. Glenny. The first beginning was by Mr. Pearse among the Kabyles of Algeria. The Kabyles are in many respects a noble race—Mohammedans, but "not at all deeply imbued with Mohammedanism." The mission in Morocco, at Tangiers, was initiated in 1883. The Tunisian mission was begun in 1885. The Tripoli mission was inaugurated in 1887, and that in Egypt in 1892. The principal mission in Egypt is in Alexandria; but there are branches at Rosetta and Shebin-El-Kom. The missionaries go out on their own initiative, with the concurrence and under the guidance of the council. Some have sufficient private means to support themselves; others are supported, wholly or in part, by friends, churches, or communities, through the mission, or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the council as to salary or support, believing that the Lord, who has called them, will sustain them.

Africans for Africa. The plans matured 3 or 4 years ago by the C. M. S. for training West Indian negroes for missionary service in West Africa are now bearing

fruit. One colored man from Jamaica, Mr. Blackett, is already doing good work at Onitsha on the Niger, and two others, Mr. Binger and Mr. Thompson, arrived lately in London, were received by the committee, and in due course sailed for West Africa. We trust these three are but a first instalment. The hopes of the society when, after the emancipation of 1834, it founded the institution in Jamaica, which subsequently was handed to the Lady Mico Trust, and has now trained these men, may even yet, in God's good providence, and after so long an interval, be fulfilled.

The Gift of a Mission. The Church of Scotland has been offered an African mission, along with an endowment and reserve fund amounting together to £37,000. It is the East African Scottish Mission, founded nine years ago by a mercantile company of Christian men, and endowed in memory of the late Sir William Mackinnon, chairman of the mission, and the late Mr. A. L. Bruce, its honorary secretary. It is on the railway to Uganda, and and its healthy site is 6,500 feet above the level of the sea.

The Mission on Lake Tanganyika. The *Chronicle* of the London Missionary Society speaks very hopefully of its mission in Central Africa. It is now more than twenty years since its earliest pioneers began their march from the mainland near Zanzibar toward Ujiji, the proposed center of the work. Three stations were founded at Tanganyika: Ujiji on the east side, Mtowa on the west side, and at Kavala Island, midway up the lake. At each of these stations a school was opened, and frequent evangelistic journeys were taken round the lake. But the spiritual

results were apparently small. The country proved unhealthy, a removal was necessitated to the south end of the lake, and the almost fruitless work at the northern part was abandoned. The present Tanganyika stations are at Kawimbi, Niamkolo, and Kamboli. At Kawimbi a few converts have been won, and at Niamkolo there is much influence at work among the women. The regular congregation at the Sunday services is about 700. At the Kamboli schools are about 400 scholars. The first two converts were publicly baptized in May, 1900. To the south of these missions is the country of the great Awemba tribe. To the west is that of the Kazembi. Into these newly opened spheres the representatives of science and commerce are pushing their way, and the doors are also open for the messenger of the Gospel of peace.—*Intelligencer*.

ISLANDS OF THE SEA.

Dr. Paton's Unique interest at Return. touches to the meetings to bid farewell to the venerable missionary, Dr. John G. Paton, of the New Hebrides, which were held in Exeter Hall, London, on Wednesday, June 5. Seldom in missionary annals has the heart of Christendom been so stirred as by the life of the aged apostle of the New Hebrides; and the spectacle of the brave veteran returning to Australia and to his beloved islands—at the age of 78—determined to live and die in the sacred cause to which he has devoted his life, should arouse the missionary enthusiasm of London. We wish him Godspeed.

Episcopal Expansion. George C. Thomas, treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, has given \$6,000 for the erection of an

Episcopal Church in San Juan, Puerto Rico. The proposed church will cost \$10,000, and the remaining amount has been subscribed. Bishop George W. Peterkin, of West Virginia, is now in Puerto Rico looking over the island in the interests of the Church. This same Church proposes the establishment of a diocese in the Philippine Islands, with a resident bishop and ministers. If this plan is effected this will be the first diocese of the Protestant Episcopal Church of America to be established beyond the confines of this country.

A Late Word from Rev. James Chalmers. The Rev. Stanley Rogers, of Liverpool, has received a letter from the Rev. James Chalmers

(dated British New Guinea, March 9th), which must have been one of the last written by him before the massacre. Some of its sentences have a peculiar interest in view of the event which so soon followed. "Time," says Mr. Chalmers, "shortens, and I have much to do. How grand it would be to sit down in the midst of work and just hear Him say, 'Your part finished, come.'" He writes most hopefully about the prospects of his mission on the Fly River, and looks forward to the time when many of the children now in training will become evangelists. "If," he says, "the directors grant the flat-bottomed vessel which I have asked for we shall be able to undertake the Fly River properly. At present the work has got ahead of us and we must try to get abreast." Mr. Rogers suggests that the churches shall take up the Fly River mission in memory of the man who was its pioneer, provide all the equipment he asked, and speedily send forth a strong staff of men who shall carry on the work so nobly begun.

MISCELLANEOUS.

America as a Missionary Force. It has been known for some time that the French Canadian Catholic returning to the provinces from New England is a layman of a different sort, far less tractable under priestly compulsion. It is interesting to find Mr. Bolton King, in his new book on "The Italy of To-day," asserting that one of the chief reasons for optimism concerning the Italy that is to be is the fact that so many Italians who have prospered in North and South America are returning to Italy with their little fortunes and a wealth of new ideas respecting life which make it impossible for the Italian priest to handle them as he has in the past.—*Congregationalist*.

How His Interest Grew. A truly Christian man grew interested in missions. At first he began to pray, "Lord, save the heathen!" After a time he prayed, "Lord, send missionaries to save the heathen!" Later on he prayed, "Lord, if you haven't anybody else to send, send me!" Then he changed his prayer, "Lord, send me; but if you can't send me, send somebody!" Finally, he changed and said, "Lord, send whom thou wilt; but help me to pay my share of the expenses." Then for the first time the Gospel to him became a reality and giving to the missionary cause a pleasure.

The Gospel for the Jews. Over 125 converted Jews are now filling Protestant pulpits; converted Jews are found in nearly all denominations, and 4,500 of them are in the United States alone. During the nineteenth century there were 204,540 Jews baptized, 72,240 being in evangelical churches, 57,300 in Roman Catholic churches, 74,500 in the

Greek Catholic churches. The average number of Jewish baptisms is 1,500 a year, exclusive of the Roman Catholic Church. These are distributed as follows: Lutherans and Episcopalians, 800; other Protestant churches, 200; and the Greek Catholic Church, 500. These statistics indicate that work among the Jews is not in vain.

The Law of Christ, the same Service. yesterday and to-day, would still seek the lost, but He must now do it on our feet. He would still minister, but He must do it with our hands. He would still warn and comfort and encourage and instruct, but He must do it with our lips. If we refuse to perform these offices for Him, what right have we to call ourselves members of His body, in vital union with Him?

A Lesson in Toleration. If John Eliot and Father Gabriel Druillette, Puritan and Jesuit, could spend weeks under the same roof (and that roof Eliot's) in prayer and consultation, drawn together by the thought of the spiritual destitution of the few thousand aboriginal inhabitants of New England, surely it should be easy for those who are united in the fellowship of a common evangelical faith and a common spiritual religion to confer in the most fraternal way, as they seek to give the light of life to the thousand millions of earth's population who are still enveloped in Pagan darkness.—REV. H. M. KING.

DEATH NOTICES.

George L. MacKay, of Formosa. We regret greatly to hear of the death, at 67, of Dr. George L. MacKay, of Formosa, whose work for nearly thirty years on that island has been so amazing a display of the power of God. He died on June 2d of can-

cer of the throat. George Leslie MacKay, a native of Zorra, Ontario, began this mission in 1872, and three years later was joined by Rev. J. B. Fraser, M.D., and subsequently by Rev. K. F. Junor, and still later by Rev. John Jamieson. Dr. MacKay married a Chinese lady, who proved very helpful in securing the attention of Formosan women and in conducting the girls' school. He held from the first that Chinese evangelization must depend for large success on Chinese native agency, and he early sought to develop young men as teachers and preachers. The story of his work will be found in a fuller form in Vol. VII., pp. 421, 491, and in Vol. IX., p. 81, of this REVIEW. His book, "From far Formosa," is most valuable and interesting. His death in comparative prime is a calamity to missions for which we can find no adequate comfort save in the control of a higher Master.

A. T. P.

Joseph Mr. Stonehouse, of Stonehouse, the L. M. S., was of China. recently murdered in North China.

He had been visiting several villages near Tung-an to ascertain the damage done to the mission property. On Saturday, March 23d, he and a native evangelist left Hsin-an at six o'clock in the morning on his way back to Tung-an, traveling in a Chinese cart. They were attacked by some 30 men, variously armed. The cart was riddled with shots, and Mr. Stonehouse fell wounded on his side. He had a revolver, but apparently did not use it. The robbers immediately made off with all the missionary's things, and Mr. Stonehouse was placed on a plank and carried to a neighbor's house, where he died soon after.

The body was brought to Tung-an and reverently prepared for burial

by the Christians there. The funeral took place in the English cemetery in Peking, March 27th.

The following words, spoken at the graveside by his friend and colleague, Mr. Biggin, well serve as a tribute of honor and affection:

That his work and love were not lost in writ large enough for all to read who will; the roll-call of true martyrs from his church is second to none in Peking, if any can equal it. They are men that he loved as his own children, and no one knows how much their loss has meant to him. . . . He died at his post, as a man may wish to die. He has given his life in the service of those who were dearer to him than life.

B. C. Henry, Rev. Benj. C. Henry, of China. D.D., of China, passed away June 21st at Morris Plains, N. J., at the age of fifty-one. Dr. Henry was a devoted follower of Christ in his college life, both in Canonsburg and at Princeton, where he was graduated. He offered his services to the Presbyterian Board of Foreign Missions, and went to China in 1873. In all his mission work in China he combined with his consecrated piety a brilliant intellect and an aggressive will. Dr. Henry leaves three daughters and a son about to enter on his theological course.

Joseph Cook, One of the prophets of Boston. of the nineteenth century was Joseph Cook, whose death was announced on June 24th, at Ticonderoga, N. Y., at the age of sixty-three. He was in every way massive—physically, intellectually, spiritually. He was a born leader of men, and nobly did he employ his heritage. From deep conviction, reinforced by continual and thorough study, he was a pillar of conservative thought. From the wide sympathy of his heart, and from his superb courage, he was in the van of every reform. For years he was, more than any other man, the mouthpiece of Boston Puritanism, and his "Boston Lectures" made him famous throughout the world.

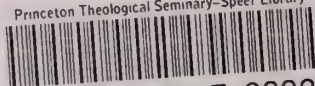
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